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PRACTICAL
YOGA PHILOSOPHY
OR
SIVA-SANHITA
IN
ENGLISH.

THE MASTERPIECE OF OCCULT PHILOSOPHY
AND ESOTERIC YOGA SCIENCE

WITH
PIOUS EXPLANATORY NOTES

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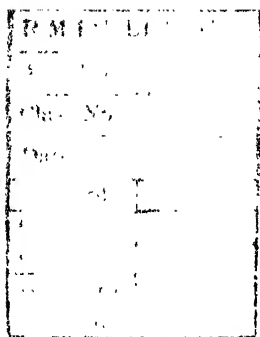
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PREFACE.

YOGA is both a Science and an Art. It is a Science in as much as it explains the Esoteric Laws of Nature which practically play their part in the Grand Question of the Final Absorption of Self and the substitution of the Absolute in its stead.

The Microcosm is the Macrocosm contracted infinitely. This is the Basis of Yoga Philosophy. To realise this Sadhana or Practice is necessary. Human Intellect has no limit, it can be made to soar high in the regions of Spiritual Metaphysics or Psychics, if by practice its veil of Materialism be removed : this is the Art portion of Yoga Philosophy.

Now Practice or Sadhana is explained in the Vedanta Philosophy as primarily consisting of four principal methods.

The first is the distinction between Object Real and Unreal. This involves the question of the Criterion of Truth. When what is True is found out, what is Untrue is found out too : since, the absence of the tests of the one reveals the pre-

sence of the other. But what is Unreal exists not, hence what is Real exists. Therefore the question of Existence decides the question of Real and Unreal. If the laws and conditions of Existence are known, the Real is then made to coincide with the True and the Unreal with the False.

"As above so below," the Greater is the Less expanded infinitely. Find out what you are and the problem of Existence will then be revealed to you, since, as said before, the Microcosm is but the representative of the Macrocosm only in an infinitely contracted condition. Existence or Life, *per se*, is only an expression of the Absolute in the various planes of the Relative.

Differentiation, hence, in the Planes of Physicality (Upadana) affords Matter the Bases for Physical Expression, *i. e.*, Material Existence. .

Life goes side by side with Death. Knowledge of Death gives us Knowledge of Life or Existence. Hence what is True exists and what is not True exists not.

1) The second method is complete indifference to enjoyment both in this as well as in the other worlds to come. No one should ever remain without work, but work to be spiritually effective must be aimless. You should work but never desire for its good, indifferent or bad results. If you do, you fall under the Bonds of Karma, and Incarnations ad infinitum are then your lot till every desire is burnt and purged away and you

attain to Spiritual calmness through the process of Yogic Evolution.

Yoga finds out the Causes and Conditions of Life or Existence through work. It has certain Practices and Ceremonies to be learnt first in order to ensure success (Siddhi) in it. These are works and hence should be performed without aim. If you have no Desires, everything will come to you spontaneously : such are the teachings of the sages. Such was taught by Patanjali.

A person without Desire, *i. e.*, one who is contented gets everything without ever wishing for such. Hence this second method teaches the law that Desire for objects pertaining to this or any other worlds, should be relinquished thoroughly, if you wish for success in Yoga.

The third method deals with six "Categorical Imperatives," since, without which the Human Mind can never be made tranquil. At the outset control of the Internal Senses is necessary. These are to be directed towards the only course which is essential to cause them to assume tranquility.

Senses are either Conceptive (Internal) or Perceptive (External). The former should be made to deal with Singularity and never with Plurality. Oneness or Aloneness should be their object. A concept should always be single. Duality in conception depreciates the Internal Senses and brings them to the level of Materiality, which, it is the object of Yoga to avoid. The next step is to

subjugate the Perceptive or External Senses. This leads us to the Origin of Knowledge. Whatever be the source of Knowledge, its finality depends upon Unity. The Knowledge derived from Touch differs not from that having its origin in Taste. The Object varies, but who can say the same of Knowledge which follows? The Knowledge of Self which I had Yesterday is the same to-day and will remain so days and years hence. So that Knowledge, per se, is one and has its origin not in the Senses but in their finality, *i. e.*, Self. The External Senses are illusory and hence require control in order to give to Knowledge the elements of Truth and Singularity.

Next comes the capability to undergo any and every kind of physical fluctuation or vicissitude. Nothing should ever disturb one learning the first Principles of Yoga Philosophy. To him Pleasure and Pain, Heat and Cold &c., are one and the same. If nothing physical is capable of disturbing the mind, there is much gained at the beginning. The disciple cares not for love or hatred of his neighbours: he remains totally insensible to everything which his neighbours make so much of. He, hence, is a gainer to a very large extent, since, his mind can not but remain in a condition fit for the reception of the grandest Truths of Yoga Philosophy.

Next comes the renunciation of everything capable of pleasing or disturbing the mind. This

is not a very easy task, but it nevertheless must be done to ensure success in Yoga. It is not the same as the last. You will say, well, practice may not make us feel cold or heat but it is very difficult if not impossible, to avoid the taste of any thing sweet and the pleasure subsequent to this taste. Now, what say the Sages of the East ? They ask you whether the sweetness lies in the object or the avenues through which the object passes in ? You would reply, it lies in the Organ of Taste, since, cut off the tongue or apply the object to the Eyes and its sweetness vanishes.

So that the perception of the qualities which is the main object concerned in the investigation lies in me and not in either my organs or the Objects. If I can so control my senses that such perceptions affect me not, sweetness or bitterness or the attributes of objects in general disappear giving place to the calmness or Uniformity which forms the basis on which the mind can be made tranquil, which, in its turn again, is the main object to him who intends to be a Yogi.

Hence renunciation means the tranquilization of the mind through the realization of perceptive Uniformity in diversified objectivities.

The contemplation of the Absolute when the mind is tranquil or the sinking as it were of it in this all absorbing duty comes next.

Think upon nothing but upon the Unthinkable, know nothing but the Unknowable. Try to find

Light in Darkness, Sound in Silence or Vice Versa and you will then approach the position from which you can meditate upon the attributes of the Absolute.

(4) The last is the intense desire for Self-eman-
cipation. This forms the key-note of every thing
and needs no further comment.

After Sadhana or Subjugation of the Mind through Subjective and Objective practices the disciple should learn to control his Respiration knowing the fact that those who respire less frequently in a given period live longer and also that without Life nothing can be done.

This is Pranayama or the Regulation of the Breath. Certain Postures (Asanas &c.) are necessary to make such easy but these can only be taught by him who is known as the Guru or the Adept Teacher.

Then the various stages through which concentration of the mind can be effected are to be learnt. These also are taught by the Guru.

These jointly explain the requisities, though very briefly, of Yoga Philosophy *i. e.*, its Art and Science.

The idea, that a Yogi is only fit for performing miracles, is erroneous, since, a real Yogi never does so unless it be to prove the existence of Esoteric laws of nature to his Disciples.

I have tried to briefly explain the principles that obtain in Yoga. It is a subject taught by

graver heads than mine, but I am not ashamed to do what I have done in writing this book. If this book helps even very little those who would study the subject of Yoga seriously, I would consider my labour as not without aim or thrown away. That this book is imperfect in many respects I do not deny; let me however mention here, that it is written on a subject which can never be explained exoterically without bringing it down to that level where derision or criticism would attack thoughtlessly its extremely Esoteric nature.

PRACTICAL
YOGA· PHILOSOPHY
OR
SIVA-SAMHITA
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ENGLISH.

PART I.

CHAPTER I.

ON LAYA.

¹ Knowledge is Real, without beginning and Eternal: nothing besides it can exist as Real (1). Differences in the Object-world result from the presence of physical senses: they cease to be such when the conditions are withdrawn, leaving Knowledge as the residuum (2).

^{2—3.} Mahadeva (3) the Great God of Gods, the Redeemer of his followers (4) is the first Teacher of this science (5) of Yoga; he has described its principles, lucidly exposing its abstruse

philosophy but avoiding the debatable grounds. His object being to give spiritual freedom to those who deserve it (6).

4—5. Many praise Truth (7) some again asceticism and purifying ceremonies, others extol universal love, control of feelings with simplicity, alms, ceremonies for satisfying the manes, works or indifference to every thing (Vairagya) (8).

6—7. Some again praise the duties that befit and belong to Grihastha-Asram (9). Others extol the rites pertaining to the worship of Fire, while few praise Mantra-yoga (10). Many again believe pilgrimage to sacred places as the best of all. Such differences in the opinions cause diversities in the methods of working out Mukti (11).

8—9. In this way, dutiful persons give up sinful works and practise doing good : but there is no doubt, that, they, too, are deceived, since both the sinner and the virtuous, have to pass through repeated incarnations in this world against their will; that is to say, the virtuous enjoying temporary bliss in Swarga (12), return to this world on the expiration of their appointed terms, to suffer the miseries of incarnations. It is for this reason that good people never love those works which do not help them to sever the bonds of this world and lead to Mukti (13).

10—11. Some deep-learned, wise and superior people say that the all-pervading Atma (14) is not single and also deny the existence of Swarga

and Naraka (15), since these two can neither be seen or proved in any way; they ask, where is Swarga? meaning by such a question that these two exist nowhere: such a notion is deeply rooted in their mind.

12. Some acknowledge the existence of knowledge only: some call Sunya (16) by the name of Paramessur (17) whilst others postulate both Prakriti and Purusha (18).

13—14. Hence persons, devoid of real knowledge with diverse theoretical assumptions, think differently according to their learning and intellectual capacity. Some suppose this universe to be without a creator, while the Theists attribute its existence to God and prove their assertion with the help of differentiation and various other appropriate reasonings.

15—16. Thus even in the Shastras (19), it will be seen, that the Munis (20) too hold different opinions, but it can be safely said, that these various doctrines only tend to generate and increase the amount of Human Ignorance. I am, at present, not in a position to enumerate and describe these doctrines of the disputants. They are led away from the real path of Mukti, and unceasingly wander in and about this world (21).

17. The doctrine according to Yoga Shastra has been derived and deduced from a close and repeated study of all other Shastras (22).

18. It is better to devote much time and

labour to the practice of Yoga : there is, hence, no necessity of following other doctrines for Yoga is the path in which many travel : it begets all and causes every thing to exist in its proper time and place.

19. The Science of Yoga is extremely esoteric. It is to be taught, only to those in the three worlds (23), who are real Mahatmas (24).

20—22. Gyan-kanda and Karma-kanda are the two different doctrines : (25) both of these being divided into two sections according to Saguna and Nirguna (26). That Karma-kanda which is opposed to the established laws has also two divisions ; sin is generated from forbidden works but shastra-sanctioned works give birth to virtue and good deeds.

23. Works sanctioned by laws and shastras are three in number :—1, Nitya (27), 2 Naimittika (28), and Kamya (29). The first generate virtue and the remaining two give us a share in their fruits and effects.

24. Kamya-karma is of two kinds :—

Nishidhya (30), and Proshidhya (31). Narak is the punishment for the former and Swarga, the reward of the latter. Happiness in diverse forms is present in heaven, and numberless miseries and troubles attend on the inmates of hell.

25. Virtuous deeds ensure heaven while vice gives us hell for our share ; hence it can be proved that creation depends upon the bonds of

karma, or, in other words, virtue and sin are, as it were, the primary causes of creation (32).

26. Persons desirous of Mukti should never have recourse to Kamyā karma, in order to break off the bonds of this Sansara (33), but should travel in the path of knowledge and be constantly engaged in yoga practices. On the other hand, those who are desirous of enjoying the pleasures of this world and those of the next, should give up sinning as sin generates miseries and perform good deeds in its stead. Ill-feeling and malice exist not in heaven but they abound in hell. The virtuous go to heaven to enjoy the happiness which is the fruit of their good deeds upon this earth, but the sinners have hell for their share, there suffering innumerable miseries which are the fruits of their bad deeds upon this earth.

27. Vice begets misery while virtue generates happiness, it is therefore incumbent on those who want to be happy to employ themselves constantly with the acquirement of virtuous deeds.

28. At death sinners go to hell and on the expiration of the period fixed for atonement of the sins committed here, they have to undergo repeated incarnations in this world. The same is the case with the virtuous, except this, that they go to heaven at death.

29. Even when in heaven, if one looks at other's wives with lustful eyes, he is punished with

heaps of miseries: so that the worlds (34) abound in miseries without doubt.

30. Virtue and vice produce both misery; their bonds are the primary causes of incarnations in this and other worlds.

31. Absence of desire for enjoyment both in this and other worlds, causes the giving up of every sort of Karma, *e. g.* the Nitya, Naimittika Karmas, so that constant engagement in Yoga practices results.

32. Wise Yogis (35) aware of the baneful nature and effects of Karma-kandya give up the same. To them sin and virtue are of equal value (36), both being hence abandoned for Gyan-kanda on which they direct the whole of their attention.

33. It is the Unit Atma that can only be perceived (37); such tenets, in as much as they are supposed to lead to Mukti and to the primary cause of created objects are constantly followed by the Yogis.

34. The Yogis assume that they are the representatives of the Atma, since they believe it to be impossible either to see or hear the Atma without the help of Yoga. They think upon virtue and sin with complete indifference and with an equable temperance. Firmly believing the tenet that 'He is Brahma', they think themselves the cause of the animate and inanimate creation and believe that every thing resides in them and at the end of the world is annihilated and in them, in as much

s they represent the Atma and as there is nothing in creation besides Atma from which they differ in no way.

35. As the one sun appears many in number when reflected from vessels full of water, so that between the original sun and its various reflections no difference can be detected, so, the Atma too appears many in number according to His different padhis (39), but, in reality, Atma is single and not many.

36. As during dream one object appears many through imagination and as the same object appears singular when awake and not under the influence of imagination, so with people asleep in Maya (40); they believe creation as separate from Atma and many in kind.

37. As a rope is mistaken for a snake and shukti (41) for silver, so this universe is mistaken for Atma and vice-versa.

38—39. As when the real knowledge of rope drives away the snake-delusion, so the knowledge of Atma falsifies this creation, and as the knowledge of shukti drives away the silver-delusion so with the knowledge of Atma false notions regarding the creation are driven away.

40. As when the collyrium, made of the oil of frog's fat, is applied to the eyes, the bamboos are mistaken for snakes, so through evil practice and false reasonings from tainted imagination, this universe is mistaken for Atma.

41. As when the real knowledge of rope drives away the snake-delusion, so with the help of spiritual knowledge the delusion regarding this universe is done away with. As a jaundiced person mistakes white for yellow, *i. e.* believes white objects to be of yellow colour, in as much as his constitution is influenced with bile, so through ignorance the Atma is accepted as the creation (42). Such delusions are worn off seldom or with much difficulty.

- 42. When on the removal of the bilious influence the patient recovers and finds out his mistake, so on the destruction of ignorance the nature of Atma is understood.

43. As when no delusion can exist for ever, so with the advent of real knowledge the Atma is never mistaken for creation.

44. Wise men have written in the shastra that the Gods can not be eternal, in as much as, their nature too is subject to periodic change of births and deaths, *i. e.* incarnations.

45. As the froths and bubbles that are seen in the ocean disappear in it within a short time so these transient universes appear and disappear in the Atmic ocean, and are mistaken for the Atma; this false knowledge dies out with the advent of true spiritual knowledge.

46. No difference exists between Atma and these universes; it is through delusion and ignorance that difference in form between these is assumed.

47. Whether with form or formless, past or future, all universe is, as it were, spread over the Paramatma (43) ; nothing exists besides Him.

48. The universe or object world is the offspring of ignorance (44), hence, there is no doubt that it is unreal : when Maya (45) is the primary cause of creation, how can the latter be eternal ?

49. The animate and the inanimate object world is the creation of one absolute intelligence (46), hence, give up everything created, and make it your duty to seek protection of Him, who represents the one Absolute Intelligence.

50. Like the Akasa (47) which is present both outside and inside of a pot which is empty, so Atma also is constantly present in the outside and inside of the universe.

51. As Akasa remains detached from the five Bhuts (48), though belonging to and lying in them, so Atma though present every where in this universe, remains detached and separate from it.

52. Atma is present both in the Gods, and the universes, since, Atma manifests, singly *i. e.* when second-less, not at all.

53. He manifests Himself, without being helped by any one, hence He is the Absolute Light or Intelligence.

54. No covering hath He of time and space, complete by Himself, wanting nothing.

55. The five elements die, but Atma dies not, He is never destroyed, ever-present, although the

universes as his upadhi (49) get destroyed : His nature is eternal and true.

56. Atma is omnipresent, nothing beside Him can have what is called real existence, everything is false which is not He, hence He is True.

57. It is Atma who removes all the worldly troubles, the offspring of ignorance and gives us in their stead, happiness. Belief on Atma removes every form of misery, hence Atma must be happiness always completely representing it.

58. Real knowledge of the nature of Atma is the cause of this universe, it kills ignorance, hence Atma is real knowledge, which is eternal.

59. Atma is time and it is by Him that all universes are created : hence Atma is true, as he is single and can only be reached by right notions.

60. Atma is complete by Himself, nothing whether it be the Akasa, Vayu, Agni, Water, Earth and Gods is complete besides Him.

61. At the appointed times physical objects get destroyed, but Atma dies not ; speech cannot describe Him, He being without second.

62. He, from whose heart love for this world has been removed, i. e., he who is without any desire, such person can perceive in himself the presence of Atma.

63. With the help of concentration and self-perception of Atma, such a person forgets every worldly happiness, he plays, as it were, within

himself and in the pure happiness derived from the presence of Atma in his heart.

64. Maya is the mother of this universe, nothing is ever created without her help (50). Real spiritual knowledge is acquired after her destruction (51), and then no delusion regarding the nature of this universe can exist in the mind.

65. The creation is the sport of Maya: it is for this reason that Yogis (52) dislike it: they can see no real happiness in the possession of the physical body, in as much as, the body generates karma or sensual pleasures, nor in the possession of wealth, the pleasures of which are temporary.

66. Everything created has three differentiating divisions; they are of the nature of:— 1 Enemy, 2 Friend and 3 Indifferent, since it is seen that some people live like enemies, some like friends and some indifferently. In everything, hence, there are the elements of attraction and repulsion (53).

67. It is the difference in Upadhi that makes us think of the Atma as the father, the son &c. Yogis realize this universe as the sport of Maya on the authority of Vedic tenets and annihilating the Maya with the help of Adhyaropa and Apabada (54), they constantly perceive in themselves the presence of Atma.

68. When Yogis come to learn about the nature of upadhis, i. e., when they have no connection with either name or form, it is then that the

divisionless, bright representative of knowledge, the Atma, is perceived internally and then only they can preach of the attributes and nature of Para Brahm.

69. Atma creates at will ; it is from Him the Avidya (55) is apparently reflected, hence, the works of Maya can not but be undoubted delusive.

70. The pure essence of Brahm is related with knowledge (56), which is the representative of truth. Avidya creates, from it is generated the Akasa.

71—72. From akasa is generated the vayu ; from vayu the fire ; from fire the water ; and from water this earth has been manifested. It is not that the quantities of one can generate the other ; at their origin each is originated from the quantities of the other arranged and placed in sequential gradation (57). Thus from akasa derived the vayu ; from both these, the fire ; from these three again is derived water and from the qualities of these four combined the earth originated.

73—74. Sound is the property of akasa, touch of vayu, form of agni, liquidity of water and smell of the earth, but these five elements are related in sequential gradance as regards their properties i.e. akasa has sound for its property, vayu has both sound and touch, fire has sound, touch and form, water has sound, touch, form and liquidity

and the earth has sound, touch, form, liquidity and smell. Such have been the settled conclusions of the wise (58). *

75—76. The eyes take in the form, the nose the smell, the tongue the taste, the skin the touch and the ear the sound of objects.

77. The animate and the inanimate creation has their origin from the Absolute Intelligence. • It is from this reasoning that the Absolute can only be perceived, so that, without doubt, there exists a supreme Being, representing the Absolute mind and intelligence taken together in one, *i. e.* in the Absolute Spirit or Godhead (59).

78. At Pralaya (60), this earth will be shrivelled up and immersed in waters, which, with the earth will get unified with the light: light, water and earth will in their turn get unified with the air: the air again with water, light and earth will unify with akasa: and the akasa will, with air, light, water and earth disappear in Prakriti (61), the representative of Avidya and in the end this Avidya, too, will get unified with the Absolute (62).

79. The Absolute has two negative forces:—

1. Abaran and 2. Bikshep (63). Both these represent happiness: Mahamaya (64) has Satwa, Raja and Tama (65) qualities and represents inertia.

80. This Maya representing science is covered with the Abarana force and, under such condition manifests the Atma through creation.

81. When this Avidya has Tama qualities in excess she manifests as the divine Laksmi (66) and when the Absolute Intelligence conjugates with the Laksmi, He becomes known as Visnu (67).

82. When She has Raja qualities in excess she manifests as Saraswati (68) and when the Absolute Intelligence conjugates with her, He becomes known as Brahma (69).

83—84. In this way Siva and other gods are perceived in the Paramatma : that is, the Absolute Intelligence then assumes different titles of physicality (70), when conjugating with Maya. Like the physical body every thing created is inert and inanimate, the absolute intelligence only is truth. The body and other physical objects of creation are undoubtedly the effects of the sporting of Maya. The creator had, in this way, created universes, in reality the one thing only manifests as both Sat and Asat (71).

85. The Atma only is manifested in every created object : His presence can be proved both by induction and deduction. Nothing exists or can exist besides Atma. The difference perceived in created objects are only due to the differences in the titles of physicality they assume.

86. Every created object is manifested only by the Absolute Intelligence, nothing exists or can exist besides him. As every object derives its origin from him, all therefore are his representa-

ons : but every created object is unreal, it is the Absolute Intelligence that is real.

87. Paramatma, the cause of all, the representative of happiness and completeness, is present everywhere ; nothing exists in this world besides Him. He, who has realised this fact, can get Mukti in this world of troubles and of births (72).

88. It is then that this conclusion, *i. e.* that the one Atma is true and in which every delusion disappears through Adhyaropa and Apaboda, becomes settled in the mind (73).

89. It is from the father's Annamayakosh (74), and from the karmic conjunctions of the last life, that an individual is born. Hence the Yogis hold this beautiful body as the cause of suffering, since assumption of body is only due to karmic causes of the last life and their effects in the present.

90. Know that the body, formed of muscles, bones, nerves, marrow and innumerable spreading vessels, is born only to suffer misery and nothing else.

91. The body created from the five elements and microcosmic in nature is born to suffer misery and happiness, that is, misery from vice and happiness from virtue.

92. Siva representing the Sperm and Shakti (75) representing the Ovum, when conjugating produce Ishara's (76) forces known as the latent

and potential energies and from these forces creation springs.

93. The gross physical objects of the macrocosm are generated from the conjunction of the five elements. It is in this body which suffers being made of these five elements, that Jeeba or the representative of the Absolute Intelligence (77) resides. Jeeba resides in the body to suffer from the karmic effects of causes, it has generated in past lives.

94. Siva said, Oh! Parbutty (78), it is I who arrange the different conditions in the life of Jeeba according to the karma of his former lives. Jeeba is in every object and it is animate, though present in inanimate objects made of the five elements. During its residence it enjoys or suffers happiness and misery respectively.

95. Jeeba imprisoned by its own karmic causes, assumes different titles of physicality according as the body in which it resides is animate or inanimate. It has to undergo many births in this macrocosmic creation repeatedly, in order to work out the karmic effects of the previous lives. At the end when the karmic effects are all worked out by repeated suffering in various lives Jeeba gets unified with the Paramatma (79).

PART SECOND.

CHAPTER I.

ON PSYCHICAL TEACHINGS.

1—2. In the human body there exist the Sumeru (80) with its seven islands, rivers, oceans, hills, fields and Kshetrapals (81) and the Rishis, Munis, (82) cluster of stars and planets, sacred places and gods, lords of certain sacred localities.

3. The lords of creation and destruction, the moon and the sun are moving constantly and in it also reside the ākasa, vāyu, fire, water and earth.

4. The created beings of the three Locas (83), reside in this body. All these combined surround the Mount Sumeru performing their respective functions.

5. Whoever thoroughly understands the significance of this esoteric description of the human body, is undoubtedly a Yogi.

6. This body represents the macrocosm and is known as such:—The spine representing Mount Sumeru and over its upper end, that is, at its cerebral extremity, shines the Moon with her eight Kalas (84).

7—8. The Moon has her face downwards and is constantly pouring Amrita (85); its current is divided and flows through two paths: for the

purpose of creation this current flows through the vessel Irah (86) by the Irah-path, like the waters of the Mandakini (87) river, nourishing the whole body.

9. This Amrita-current lies on the left side of the spine flowing through Irah. For creation the pure, white and pleasant Moon goes to the spine through the path known as Shushumna (88).

10. At the root of the spinal column is seen the Sun with his twelve Kalas; like Prajapati (89) he flows upwards by the right side through his rays directed upwards.

11. The Sun attracts and absorbs the nectar-constituents (90) of the body and is constantly moving in the body with the various winds and humours.

12. The vessel Pingala (91) lying in the right side, represents the second form of the sun and offers Nirvana (92). The sun, the cause of creation and destruction flows through this vessel during Lagna-conjunction (93).

13—15. There are many other vessels in the body, of which 350,000 are the principal. Of these again fourteen are the chief, their names are:—Ira, Pingala, Shushumna, Gandhari, Hastijibha, Kuhu, Saraswati, Poosha, Sankhini, Payashini, Baruni, Alambisha, Biswodari and Jashaswini. Of these fourteen the first three stand foremost.

16. Shushumna is the chief of these three

vessels, giving much pleasure to the Yogi. The other vessels lie in the body under its protection.

17. These three vessels lie mouth downwards, like the stem of lotus, representing respectively the Moon (Irah), Sun (Pingala) and Fire (Shushumna). They are supported by the spinal column and thus reside in the body.

18. Siva said, O ! Parbutty, there is a fourth vessel present which pleases me much : it is known as Chitra ; within it is seen the minute canal or cavity known as Brahm-rundhra (94).

19. The vessel Chitra is pure and of many colors, reflecting light and lying inside Sushumna. The Sushumna placed, as it is, in the middle of the body is the primary cause of the assumption of body form (95) by humanity.

20. Chitra is said to represent the Nectar-leasing path to Swarga. Yogis free themselves of sins by its contemplation.

21. The root-holding lotus in the human body measures four fingers in breadth, being placed at a distance of two fingers space above the anal orifice and at the same distance below the scrotum.

22. In its petals, lies the beautiful triangular Bani-mandal or sexual circle : subjects pertaining to this circle are kept secret in the Tantras (96).

23. The force Kundalini (97), the most worshippful goddess resembling lightning exists within this circle. It is cork-screw like in shape having three turns and a half, devious in course, lying

obstructing the path through which the Sushumna flows.

24. This Kundalini is an ever ready creative force: speech can never express its magnitude and greatness: it represents the Goddess of speech and is revered of all gods.

25. Lying on the left side the Irah circles round the Sushumna, placed as the latter is in the middle, and reaches the right ala nasi or wing of the right nostril.

26. Pingala flowing on the right side circles round the midway placed Sushumna and reaches the left wing of the left nostril.

27. Between Irah and Pingala lies the Sushumna. It has in it six localities in which are present six lotuses or circles of energy with six forces. They are also known as centers of energy and are recognised along with the forces present in them by the Yogis through their powers of concentration.

28. The five intervening shapes thus formed in the Sushumna are variously designated. It is necessary to learn something about these as they would prove useful.

29. Besides these, other vessels arise from the radical lotus and proceed to the tongue, testicles, eyes, toes, ears, abdomen, fingers, ear-lobes &c of the human body, ending in the different parts of it and causing them to perform their respective functions.

30—31. The total number of the branches are

branchlets of these vessels is 358,000. These are present in the human body in its various divisions and regions, carrying everywhere the productions of digestion, and nourishing and protecting the movements of the humours in it.

32. In the pelvic region is placed the digestive fire, lying inside the solar circle and having twelve calas. This fire is known as Vaiswanara, *i. e.* being generated from one's own energy. Hence myself am the representative of this fire and it is I, who, remaining inside the human-body as such digest the ingested food.

33. This fire prolongs life, gives strength through nourishment, generates the vital energy and stops the accession of the many diseases to which the human body is liable.

34. The Yogis will kindle this fire with the help of Yoga taught by their Adept teachers, daily offering food to it, thus satisfying the Vayu in the Kundalini.

35—36. Human body represents the macrocosm and in it are present numberless localities, chief of which I have described above. None is able ever to fully or even partially describe the many regions with many names, present in the body (98).

37. Adorned with the garland of endless and all pervading desires and bound by the chains of karmic law, the Jeeba resides in such a body (99).

38. The Jeeba has many attributes* and per-

forms all the duties of this sansara (100); living in the body it enjoys the fruits of good and evil deeds (101).

39. The prime cause of happiness and misery in this world is Karma (102). It is through his own Karmic effects that Jeeba is either happy or miserable.

40. The passions, *e.g.* lust, anger &c. causing misery and happiness to Jeeba are the effects of his own Karmic causes (103).

41. When Jeeba works out virtue, such acts supply him with constant pleasure and contentment internally and various luscious and good food for his meals externally.

42. It is through one's own Karma that Jeeba gets happy or miserable effects. The Jeeba engaged in constant malpractices has to suffer misery constantly, he can expect no happiness, but in its stead misery is his share; hence it is manifest that there is another cause present except good and bad deeds of Jeeba which binds him to karmic causes: it is in the conjunction of the Absolute Intelligence with Maya that everything created has its origin (104).

43. The world differs not from Atma: objects are created in due time for the enjoyment of Jeeba. As through some disorder in one's eyes Sukti (105) is mistaken for silver, so Jeeba attributes to Brahm (106) this universe through its ignorance and own Karmic causes.

44. So long as desire reigns in Jeeba's mind, different delusions are generated. Presence of āsana (107) can in no way remove them. When knowledge of Moksha (108) is obtained, *i. e.*, then it becomes evident that the Atma only is true, everything else being false, it is then that those delusions are removed (109).

45. I am certain that it is possible for delusion to exist unsuspected in one who wishes to meet with an object (110): since, no other cause can be brought forward to explain this anomaly.

46. The delusion due to meeting exists not in him who meets: so long as this knowledge does not supervene, this world is believed till then to be separate from Brahm and this delusion never gets removed (111).

47. As knowledge of Sukti removes the silver-delusion, so till express spiritual knowledge is gained this delusion never gets removed.

48. So long as spiritual knowledge is not attained, various ideas of difference exist in the Jeeba.

49. When the knowledge that this karmic body is the cause of Nirvana (112) is realised, the assumption of body (113) then becomes fruitful of good results, if not, its assumption and carriage become useless.

50. Since the radical desires accompany Jeeba, he is hence constantly deluded as to his duties.

51. A Yogi wishing to cross this ocean of

Sansara; must throw away his karmic effect according to the laws dictated by his clan.

52. He who is addicted to pleasures, being ever after worldly goods, has his path to Nirvana closed, since he is constantly engaged in bad deeds.

53. When Atma is perceived in self (114) when besides Atma nothing will be perceived in this world, then throw away or get rid of your Karmas, since no sin will accrue in getting rid of these. Know, Oh ! Parbutty, this to be my will.

54. The advent of spiritual knowledge destroys the passions : when worldly pleasures are removed knowledge of self becomes distinct and enduring.

PART THIRD.

CHAPTER I.

On the preliminaries and practice of Yoga.

1. There is a beautiful Lotus adorned with heavenly signs (115) in the heart of Jeeba and embellished with the 12 alphabets beginning from Ka and ending with Tha (116).

2. Inside this Lotus resides the Life-wind (117) made of Karma without beginning and Ahankara (118) and also adorned with various Vasanas (119).

3. This Life-wind has as many names as it has functions : I am unable to describe them all.

4-5. Prana or Life-wind is of two kinds :— one internal and the other external. Prana, Apana, Samana, Udana and Vyana (120) belong to the former and Nag, Kurma, Krikar, Devadatta and Dhananjay (121) belong to the latter. I have described these ten as principal in the Sanhitas (122). While in the living human body they perform their duties being instigated by their respective Karmic causes.

6. Of these ten the internal five hold the first place and of these five again I hold Prana and Apana as the best of all.

7. Pran is located in the Cardiac region,

Apana in the Anal, Samana in the Naval, Udana in the Cervical and Vyana throughout the body.

8. The external five reside in the body and cause belching, hunger, thirst, yawning and hiccup respectively,

9. The Yogi who realises the macrocosmic nature of the human body, gets rid of every form of sin and reaches the ultimate condition of Rest (123).

10. I am now explaining the shortest method with which success in Yoga can be obtained. Its knowledge does not bring despair to Yogis practising Yoga. They get easily the Siddhis (124).

11. The science as taught by the Guru (125) is capable of giving desired results : Without this it becomes futile, weak and productive only of misery (126).

12. Whoever during the pupillary state carefully succeeds in pleasing his Guru, undoubtedly quickly realises the effects of his teachings.

13. Guru is the father, mother, Devata (127) : hence, it is incumbent at the outset to please him with body, mind and speech.

14. It is through his kindness that good results can be obtained : It is needful hence, to constantly attend upon him, else, no good can ever ensue.

15. Before prostrating go round the Guru thrice, touch his Lotus-feet with your hands and then again go round him. After this prostrate

before him so that the whole length of your body will cover the ground in his front.

16. Persons with Grace and spiritual knowledge surely get the Siddhis: none else can: hence carefully practise with grace and spiritual knowledge.

17. Those who indulge in passions, keep bad company, are unfaithful, do not worship their Guru, are liars, speak hard words, give trouble to their Guru, can never get Siddhi.

18. Six primary postulates are explained in the science of Yoga. The first is the belief in the certainty of success, grace is the second, worship of Guru the third, the fourth is the beholding of all as equal, subjugation of the passions the fifth and moderation in eating is the sixth and the last (128).

19. After securing a Guru the neophyte desirous of practising Yoga, should take lessons on it, working strictly according to the teachings.

20. A Yogi is to retire to a beautiful Mandir (129), there seated on a comfortable seat, in the posture known as Padmasana (130), he should practise controlling the winds.

21. The neophyte will prostrate before his Guru with body erect, clasped hands: then he will prostrate both to the right and left in honour of Bighneswar, Ganapati, Khetrapals and Ambica (131).

22-24. He will then close the right nostril with the right thumb, inspiring through the open left nostril which as said before is known as the

lrah path : the air thus inspired is to be retained for a stated period to be again expired through the right nostril or the Pingala path : the retained air is never to be hastily expired. After this the above procedure is to be reversed, *i. e.*, the air is to be drawn in through the right nostril, retained in the median vessel for a stated period, to be again slowly expired through the left nostril. This process is known as the Pranayama. It is to be practised twenty times a day regularly, the neophyte must, during this period enjoy an equable temperament and never remain idle.

25. Kumbhak is to be practised four times in a day (132), *i. e.*, in the morning, noon, evening and midnight.

26. If Pranayama is practised daily for three months in the above mentioned way, a purification of the entire vascular system (133) of the human body ensues.

27. The disorders present before practising Yoga, disappear with the purification of the entire vascular system.

28. A brief account of the changes visible in the person of one practising Yoga, whose vascular system has thus been purified, are mentioned below :—

29. Purification of the vascular system causes the following :—The neophyte's body remains erect and never bent, emaciated or corpulent ; a nice sweet smell issues from his person. There is

in him a peculiar and specific beauty; the voice too becomes very pleasant to listen; these changes accompany purification of the vascular system at the beginning of Yoga-practice. This condition is known as the Yoga-condition.

30. Thus is practised Pranayama as said before. It now remains to describe the other ~~at this~~ which remove many troubles of the pupil :—

31. The improvement of the digesting functions. The contours become well-developed, and the neophyte becomes delicate and happy. His heart is ever full of contentment and energy and strength increase. These changes too are visible in the constitution of the pupil when his vascular system becomes purified. •

22. There are certain things which should be given up as they obstruct the practice of Yoga; they are mentioned subsequently and giving them up is followed by crossing over the ocean of misery obtaining in this Samsara.

33. They are these :—Ingestion of acid, rough, pungent and saltish substances; mustard oil; bitter substances; excessive walking; bathing in the morning; oil and other fatty substances; theft, envy, anger, pride, cruelty, fasts, lying, entertaining bad thoughts, giving trouble to others, copulation, working and serving fire (134), excessive talking be the same pleasant or rough and excessive indulgence in food: all these obstruct

the progress of a pupil and are hence to be given up.

34. That which ensures Siddhi in Yoga is esoteric : I shall explain the same now : with their help the pupil can quickly get Siddhi.

35. The use of the following is incumbent on one who intends to practise Yoga :—Ghee (clarified butter), thick milk, sweets, giving up betels scented with camphor and containing lime, acquiring the habit of constantly speaking mild words, living in a pleasant dwelling with a narrow door leading to and out of it, giving up of cruelty, daily listening to good and sound speeches, living in a room where no worldly thoughts can find entrance, singing and praising Vishnu's name (135), mental control, mercy and pardon, good religious practices, bashfulness, modesty, loving God and lastly attendance on one's Guru; all these are absolutely necessary to a Yogi. 19788

36. When the Prana wind enters the vessel Pingala, it is time for a Yogi to take his meals : when the same enters the Irah vessel, it is time to sleep (136).

37. Never practise Yoga just after a meal or when hungry ; at the beginning of Yoga-practice eat plenty of ghee and milk constantly (137).

38. No such rules are necessary when the control over the winds are secure and firm. He who practises subjugation of winds will eat a large quantity by degrees ; he will also daily practise

Kumbhak at morning, noon, evening and mid-night, four times in each of these four periods of the day.

39. When, in this way, the subjugation of Pavana or winds becomes firm and when a Yogi can at his will and easily retain the wind inside, the success in Kumbhak is then said to be assured in him. Nothing then remains (138) which he cannot perform.

40. The neophyte is to rub the sweat on his skin which issues from his body when Pranayama is being first practised, else all vital substances of his body will get destroyed (139).

41. In the second stage shivering occurs, then a sort of hobbling motion like that seen in frogs supervenes; last of all, if, by practice, the air is retained for a longer period, the pupil can raise himself from the ground and remain suspended in the air (140).

42. When the neophyte seated in the Padma-sana can raise himself for a time upwards in the air, his success in Pavana-practice is ensured (141).

43. So long as success in Pavana-practice is not thorough, it becomes necessary to follow the rules laid down in the Science of Yoga: When in time success is ensured, he gets less sleep and passes less quantity of excrementitious matters, i. e., urine and fœces (142).

44-45. When Pavana-practice is ensured, the

Yogi never gets ill, or suffers from any mental depression. No sweat or saliva is secreted nor any worms generated in his body. The three humours Phlegm, Bile and Rheum (143) remain equally distributed throughout his body. When he gets Siddhi he has not to follow any rules regarding meals.

46. Indulgence or abstinence in food never troubles him; he attains to Bhucheri-Siddhi (144) with the help of Yoga. Like a frog leaping away when driven off by the motion of one's hand, the Yogi, too during the first stage of his practice, moves. The retained air forms and causes such peculiar movements (145).

47. Many dreadful hinderances of a certainty occur during the practice of Yoga, but this is no reason why a shadhak (146) should give its practice up, be his life in his throat (147).

48. To remove such obstruction, the shadhak should sit in a solitary place, and having conquered his passions should repeat the Deergha-Pranava (148).

49. The wise disciple will destroy all the karmas either of his past lives or of the present with the help of Pranayama.

50. The great Yogis destroy the good and bad deeds of the past lives and of the present even with the help of sixteen Pranayams.

51. Like the all-destroying fire of Pralaya (149), a disciple should at the outset destroy the

heaps of his sinful deeds: thus freed from* all sins, it becomes incumbent on him to destroy his good deeds too (150).

52. The Yogi having attained to and secured the Siddhis with the help of Pranayama, will 'travel' in the three worlds (151), as he had crossed the great ocean of good and bad deeds.

53. In this way Pranayama is to be practised for a period of three ghatikas (152): it is then that Yogis can get the much-coveted Siddhis.

54. On the attainment of Siddhi, a Yogi always will predict correctly, he can walk unseen, see and listen to the sounds from objects placed at a great distance away from him, can see very small and minute objects and can easily enter into the body of other people. Metals rubbed with his urine and faeces become transmuted to gold, he becomes possessed of the power of disappearing or causing the disappearance of objects and can walk in the skies (153). It is only through Yoga that such extraordinary powers can be obtained.

55. When a Yogi practising Pavana reaches the Ghata-Stage (154), nothing in this world remains which he cannot get at easily or perform in without trouble.

56. The conjunction of Pran, Apana, the teladh (155) point, Jeebatma and Paramatma, produces the condition known as the Ghata-stage.

57. If one can retain the air for even a Yama (156), he becomes master of the wonderful power known as Pratyahar (157): no hinderance can even exist to Sadhana (158) on the attainment of this power.

58. To a Yogi everything visible is Atma. He makes no difference between Creation and its Creator. Physical sense can only be subjugated by the laws pertaining to the particular sense only and by no other.

59. The Yogi, who through practice, can perform Kumbhak for one Prabar (159) and in whom the Pran-Vayu remains motionless for eight Dandas (160), can, though possessing wisdom, stand and balance himself on his toes easily as if he was a mad man (161).

60. Then the Yogi reaches the Parichaya-stage (162). Now, the Pran-Vayu leaves the Moon and the Sun (163), and remains motionless. This Pran-Vayu, the recognition of which as such, takes place, at this period, moves then through the cavity of Sushumna (164).

61. It is when the Pran-Vayu takes hold of the dynamic energy and when with practice it is capable of penetrating through the various centers of energy, that a thorough acquisition of this condition (Parichaya) takes place. At this stage the Yogi can see the three causes (165) which generate Karma.

62. At the end the three above causes are

destroyed with the help of Pranava. It is then that the Yogi suffers in one incarnation the Karmic effects of previous lives without repeated incarnations (166).

63-64. At this stage the Yogi has to retain the Kumbhak five times in each of the six centres of energy in his body when power over the five elements would be in his possession (167) : On its attainment no danger can ensue from them. He is to retain for five Ghatikas (168) the inspired air in each of the following localities :—1. The Adhar Padma or The Radical Lotus, 2. The Generative Organs, 3. Navel Region, 4. Cardiac Region, 5. Cervical Region, and 6. Space between the eye-brows. This practice frees him from every danger originating in the five elements (169).

65. He who can thus subjugate the five elements by retaining them, never dies although hundreds of Brahmas may die.

66. With practice he passes through all the necessary stages. Then he can get rid of the Eternal Karmic Causes and their effects, constantly drinking the nectar issuing from Brahma.

67. When the Yogi reaches the stage of Samadhi, he gets assistance from the constantly active intelligence Vayu and Motive Force, passing then through all the centers of energy and incorporating in the end with the Absolute Intelligence.

68. The practice of Vayu.

I am not describing the practice of Vayu. This obliterates all Karmic effects.

69. Drinking the Pran-Vāyu by placing the tongue at the root of the upper palate, gives success in Yoga-practice.

70. Drinking this cold nectar-like air with mouth pursed up like the beak of a crow, gives knowledge of the laws of Pran and Apana Vayus and befits one to attain salvation.

71. Daily and regular drinking of Vayu mixed with juice, frees one from the effects of labour, fever, old age or disease.

72. Drinking of nectar issuing from the Moon lying between the eye-brows, with tongue turned upwards, defeats Death within a month without doubt.

73. Drinking the Vayu at the same time meditating upon the Goddess Kundalini (170), forcibly pressing with the tongue the cavity at its root, makes one a poet within six months.

74. Drinking the Vayu issuing from the mouth of the Kundalini with pursed up crow-beak-like mouth every morning and evening rids one of Phthisis easily.

75. Drinking the nectar flowing from the Nādh-Bīndu with crow-beak-like mouth gives one the power to hear and see from at a great distance.

76. Drinking slowly the Pran-Vayu raising the tongue and pressing both sets of teeth gives one power to subjugate Death easily.

77. Daily exercise for six months of retaining the air inside makes one free from all vices and diseases

78. If its exercise be had recourse to regularly for a year, power over the Eight Siddhis is attained, as well as conquest of the elements and a life like a Bhoirab (171).

79. If the tongue be raised for even the space of half a second, the Yogi who does it, becomes free of disease, death and old age.

80. Oh ! Gouri (172), if the tongue is pressed along with the Pran, I am sure, the Yogi then can avoid Death easily.

81. Thus practised a Yogi will resemble a Second Cupid and will become beautiful, never be subject to hunger, thirst, sleep or loss of consciousness.

82-83. The Science and Art of Yoga thus regularly practised gives freedom from all dangers and a contented life here. There are no more births for such a person, he enjoys the pleasures of the Suras (173) in their kingdom and never is mixed up with either good or bad deeds.

84. The Various Postures.

Mahadeva said, I have mentioned eighty-four different postures of Yoga as used for various purposes. These four are the principal :—The Siddhasana, the Padmasana, the Ugrasana and the Sastikasana ; these are necessary for Yoga-practices and I shall now describe these four.

85. The posture Sidhasana.

Keep the mind calm, the passions under control, the body erect, the heart contented and repair to a lonely locality ; there sit carefully pressing the Generative Organs with the heel of one foot while the other is to be placed over the testis ; then direct the sight to the space between the eye-brows looking upwards. This is the success-giving Siddhasana which gives success even to the Siddhas.

86. Yoga is soon learnt easily if practised in this posture. It is hence, needful for those who practise restraint of Vayu to learn this posture with care.

87. Practice of this posture leads to the best results ; no other posture is superior or more secret than this, its meditation even leads to freedom from every sort of sin

88. The posture Padmasana.

Place the left foot on the right thigh and the right foot on the left thigh carefully and having raised both the hands look at the tip of the nose, place the tongue at the back of the roots of the teeth and elevating the chin a little and the chest fill in the latter with air as much as possible, and slowly ; retain it as long as you can without feeling uneasiness. All sorts of diseases are removed by its practice, but every one cannot without much difficulty attain to or learn this posture except he who is Wise and a Yogi.

89. Practising the retention of the Pran-Vayu in this posture, it moves equably inside the vessels, making its motion free and easy.

• 90. Oh ! Gouri, it is the truth, that whoever methodically inhales and expires the Pran and Apana Vayus, sitting in this posture, becomes free from the bondages of this world.

91. The Posture Ugrasana.

While squatting spread both the legs forwards keeping them apart and holding them firmly with both hands ; place the head then on both the thighs joined together. This is Ugrasana. It kindles the Vayus and relieves exhaustion and is to be practised with face turned westwards. Daily practice of Vayu in this posture, which is the best of all other postures, makes the internal Vayu move Westwards.

92. Its daily practice gives one control over all the Siddhis, hence persons desirous of Siddhi must practise this carefully.

93. It quickly ensures Vayu-Siddhi, which again destroys heaps of miseries and is hence to be carefully kept secret and not taught to every one.

94. The Posture Sastikasana.

• Place the soles of both feet on the space between the knee and the thigh, thus remain in an easy sitting posture. This is Sastikasana.

95-96. It is with one of these postures that a Yogi should practise the retention of Vayu.

Freedom from every disease is ensured by practising Sastikasana as well as Vayu-Siddhi. It is a very easy posture, health giving and removing every misery. Hence it is needful for a Yogi never to expose the method of practising it publicly.

PART FOURTH.

CHAPTER I.

The Mudras.

1. Before Mudra-Bundhun is practised it becomes necessary to fill in by inspiration the Mind in the Radical Lotus. The space between the anus and testes is known as the Yōni-Mandal. It is to be contracted during the practice of Mudra-Bundhun.

2. At first contemplate the Kamadeva (174) as existing in the Brahma-Yoni, of a bright red color, brilliantly luminous, as many Suns and cool as myriads of Moons; then think as one and above this, the Paramatma, unified with the bright subtle and intelligent Supreme Power.

3. Then the neophyte goes by gradation through the Brahma-passage with the help of the three Lingas. The Nectar issuing from Kuṇḍalini has the property of pursuing Ananda (175), which is represented as of white and red color mixed together, brightly intelligent and capable of showing the above described nectar-drinking leading to the Genitive Circle.

4. The neophyte helped by the knowledge of Pranayama forces a passage both backwards and forwards through Brahma Yoni; in this Shastra,

I will speak as I have already, of the Kundalin which resembles the Life of the Parama-purush (176).

CHAPTER II.

The Yoni-Mudra.

5. The neophyte is next to unify his Shiv representing Jeeba (177) with the Brahma-Yoni. This is Yoni-Mudra (178); this also is the process of Bandh in the various Mudras. Everything can be made to happen according to one's will, there is nothing which cannot be attained with the help of this Mudra (179).

6. The real Mantras when taught by Adept Teachers beget Siddhi and Mukti (180). No other process can vitalise them. An Adept Teacher has the power to bring out success even if the Incantations be broken, silent, burnt, without light (181), dull, bad and mutilated in many ways. He only can mend them and modify his teachings can produce success. Hence the necessity for the ceremony of Initiation performed lawfully and often and in such a way as to ensure the acquisition of the incantations with the help of this genitive-Mudra.

7. The sin of a thousand murders of Brahmins and that from killing all animals of the three worlds are done away with and removed by the Yoni-Mudra-Bandh.

8. Whoever kills his Adept Teacher, drinks and commits thefts and adultery with his wife (*i. e.* the wife of the Teacher), he gets Mukti and all these sins of his are removed entirely by Yoni-mudra.

9. Persons desirous of Mukti must always practise this Mudra. Practice of this ensures success and even Mukti in the long run.

10. Practice begets knowledge, develops a taste for Yoga and other allied subjects, ensures success in Mudras and Vayu-practice and is even capable of deceiving Death (182), which it and nothing else can conquer.

11. True speech comes from a long practice passing through the stages of true prediction and ama-chara condition (183). This Yoni-mudra to be kept secretly guarded as it has esoteric virtues and is not intended for every body. Do not teach this Mudra and the Mantra, be your life even in serious danger, even if the assassin knife over thy throat menaced.

CHAPTER III.

The Mudra-Yoga.

12. Shiva said, "now Mudra-Yoga is to be described, it is esoteric in principle and begets the Siddhis."

13-14. Kundalini lies inert at the entrance of the Brahma-foramen, till, with the help of the adept Teacher, her (Kundalini's) esoteric virtues are developed and awakened. This awakening is popularly known as the Conservation of the six great Centers of Energy. Know then the need of this Mudra-Yoga and learn to disperse the sleep of the Kundalini lying at the mouth of the foramen of Brahma (184).

15. The following ten are best known of all the Mudras :—1. Mahamudra, 2. Mahabundh, 3. Mahabeda, 4. Khecheri, 5. Jalandhar, 6. Mulbundh, 7. Biparit-karani, 8. Udyan-Bundh, 9. Vajroni and 10. Saktichalan.

CHAPTER IV.

The Mahamudra.

16. Mahadeva said, "Oh ! my love, I shall now explain to thee the great secret of Mahamudra which when acquired bestowed Siddhi to such old Rishis, *e. g.*, Kapila &c. (185).

17. Such is the advice of the Adept Teacher regarding the posture to be adopted in the exercise of Mahāmudra :—Carefully press the perineum with the heel of the left foot, then extend the right leg and hold it with both the hands, then

constrict the nine doors (186), lower the chin over the chest and thus seated the Mind is to be unified with the great Absolute Intelligence and the respiratory process modified according to the laws described under Vayu-Sadhana. This is Mahamudra and the Tantras speak of it as esoteric. First the left and then the right side is to be respectively brought under control of the Mind. When both the sides of the Body are thus taught and made fit for free practice, then practise Pranayama in an erect position.

18. True acquaintance with the esoteric virtues of this Mudra begets Siddhi even to the most unfortunate : A sort of motion occurs in all the vessels of the Body stopping the ejection of Semen ; the vital powers hence increase along with the removal of sin and disease. The digestive functions are greatly stimulated and the Body, in consequence, becomes endowed with a rare purity and effulgent beauty. This Mudra saves us from the horrors of Old age and Death, giving all what we wish by generating happiness and controlling the Senses and Passions. No shadow of doubt should be entertained as regards the attainment of the above results specially by those who reached even a rung of the ladder of the Great Yoga-Science.

19. Oh ! thou Deva-worshipped Parbutty, keep this Mudra very carefully secret. With its help the Yogis can cross the ocean of Sansara (187).

20. It resembles the Kama-Dhenu (188) to the neophyte and is to be practised in secret; on no account ought it to be exposed to the public view.

CHAPTER V.

The Mahabundha.

21. Stretch the right leg and place it on the left thigh, contract both the anus and the Perinæum and then bring about the junction of the upward flowing Apana Vayu with the Samana Vayu : let this conjoined current meet the inverted Pran vayu located in the heart and be confined in the Abdomen. This is Mahabundh, it begets the Siddhis, its practice leads to the accumulation of the juices of the body and its upward flow towards the head. At the outset it is to be practised on one side and then on the other.

22. It causes easy movement of the vayu through the canal of the Sushumna. It generates again bodily nourishment, hardens the bones and ribs as well as constantly gladdens the heart. Success in it gives us everything we want through the help of the Siddhis.

CHAPTER VI.

The Mahabedh.

23. Oh! mistress of the three universes, whoever practises this unifies the two *vayus*, *Pran* and *Apana* and *çan* at will fill up the pelvic cavity.

24. Such a *Yogi* can pierce the *Bedh* with the *vayu* and, with its help, can also reach the *Brahma-foramen* lying in the middle of the *Sushumna-path*.

25. Daily practice of this *Mudra* leads to *Siddhi*, which, in its turn, removes the fear of old age and the horror of death.

26. The powers situate in the various centers of the body, tremble at the presence of the *vayu*, *Kundalini*, of course, then remains inert in the region named *Koylash* (189).

27. In the absence of knowledge of this *Bedh*, both the *Mahamudra* and the *Mababundh*, if acquired, become quite useless. Hence learn these three.

28. It is not to be doubted or wondered at if daily practice of the above three gives one power over death in three months.

29. It is only the *Siddhas* (190) who can thoroughly comprehend the esoteric nature of these three *Mudras*. The neophytes only can understand them after practice and thus can command the *Siddhis*.

30. The neophytes should keep secret and

practice in secret these Mudras carefully. Absence of this knowledge never gives one control over the Siddhis.

CHAPTER VII.

The Khechari mudra.

31. This Mudra is thus explained:—The neophyte should sit in the Bajrasana in a lone place where no danger of disturbance exists: there he should fix his sight in the middle of the space between the eye-brows and directing the tongue backwards towards the region of the Well of Amrita (191), which is situated in the pharyngeal cavity of the mouth. This Mudra is to be specially practised by my followers.

32. Oh! Goddess, my more than life! The knowledge of this Mudra brings under subjugation the Siddhis. Daily practice of it leads to the special Bīṛaṣa-Siddhi. Its knowledge is like the lion to the elephant of death (192).

33. Whether impure or pure, *i. e.*, in whatever condition the neophyte may be, knowledge of this Mudra purifies him irrespective of any such external conditions.

34. Its practice for half a khaṇḍa (193) even, removes the ocean of his sins and having enjoyed the divine pleasures attendant on a sojourn in the land of the Surs (194), he gets incarnated in a good, rich and truly pious family in the

earth, when the period for such enjoyment is ended.

35. Whoever carefully practices this Mudra and keeps his mind deeply concentrated on it, the annihilation of the period of hundred Brahmas (194A) would appear to him as half a khaṇa.

36. To him who learns the esoteric virtues of this Mudra from his Adept Teacher, the benefit of getting to the excellent condition (195), would accrue, he would be free of sins.

37. Oh! thou, worshipped by the Devas! never let the common people learn anything of this life-like beloved Mudra of mine: keep it carefully secret.

The end of the Khechari-Mudra.

The Jalandhara-Bandh.

38. This Bandh is thus explained:—Contract the muscles and skin of the neck and throat, bending the head over the chest and placing the chin over the breast bone. Very few Devas even know the true virtues of this Bandh. The vital powers assimilate all the Amrita issuing from the thousand petaled lotus, leaving nothing for the Jeeba: its practice directs the current of this Amrita towards the Jeeba: know hence that its practice is thus essential to Jeeba's welfare.

39. Drinking of this Amrita by the neophyte

gives him immortality and when disembodied he can traverse with pleasure the three Lokas.

40. Siddhas practise this Bandh and he who desires Siddhi should also practise daily.

The end of the Jalandhara-Bandh.

The Mul-Bandh.

41. This Bandh is thus described :—Press the anus with the heel of the feet and then draw in upwards gradually but powerfully the Apana-vayu. Its practice removes fear of old age and the horror of death.

42. This Bandh, when acquired leads to the knowledge of Yoni-Mudra and the unification of the Pran and the Apana vayus.

43. There is no other Mudra which remains unknown to him who is well versed in the mysteries of Yoni-Mudra. The neophyte can, in the posture of Padmasana and with the help of this Bandh, leave this earth and rise upwards.

44. If desirous to cross this world's ocean, a Yogi should practise this Bandh in secret and alone.

The end of the Mul-Bandh.

The Biparita-karani Mudra.

45. This Mudra is thus practised :—Fix the head on the ground, and then turn round on the

legs and make a circle. The Tántras (196) have fully explained the esoteric nature of this Mudra.

46. Its daily practice for a Práhara (197) gives control over death and power to resist the degenerating effects of Pralaya (198).

47. The drinking of the Amrita when this Mudra is correctly practised, raises the neophyte to the kingdom of the Siddhis: to him is also given power over the three worlds.

The end of Biparita-Karani Mudra.

The Uddana-Bandh.

48. This Bandh is thus described :—Contract equally the intestines above and below the navel. It removes masses of sins and sorrows, and is to be practised in the locality to the left of the Navel. It gives power over death.

49. Practising it four times a day, purifies his navel and leads to Vayu-purification.

50. Six month's practice conquers death. The digestive and assimilative functions are renewed and a healthy juice nourishes the body.

51. It also begets Vighraha-Siddhi, and has the power to resist the destroying and consuming effects of diseases.

52. The wise Yogi, duly instructed by his adept teacher, should sit in a lone place and then practise this precious Bandh.

The end of the Uddana-Bandh.

The Bajroni-Mudra.

53. Oh ! my love, I shall now explain this, as it is the most secret of all the secret Mudras, destroying the gloom of this Sansara. To my worshippers only do I condescend to teach this Mudra and to no other.

54. A Grihastha, (199) while following his inclinations and without practising Yoga, can subjugate the Siddhis with the help of this only.

55. It is to be carefully practised by every one since it gives Mukti, and Bhaga (200) even if the neophyte gives free license to his passions and senses.

56. It is thus practised :—At the outset the neophyte is to draw in through the canal of his penile appendage the menstrual blood of a young female's generative canal (201). Then copulate but never allow the passage outwards of the seminal fluid (202). If by chance this gets moved but not ejected stop its outflow by the practice of Yoni-Mudra and place the semen in the left hand duct (203), meanwhile stopping further copulation. After resting for a while, the act is to be again continued according to the instructions of his Adept Guru, at the same time uttering the sound Hum, Hum. The menstrual blood is then to be steadily and powerfully drawn in after contracting the Apana-Vayu (204).

57. The neophyte is to meditate on and

worship the Lotus feet of his Adept-Teacher and then drinking the Amrita flowing from the thousand-petaled Lotus regularly practise this Mudra in order to get Siddhi very easily and soon.

58. The Bindu represents the Moon and the Raja, the Sun.* The neophyte is carefully to bring on a conjunction of these two inside his own body (205).

59. On the conjunction of Aham representing the Bindu and the Sakti representing the Raja (206) taking place, a neophyte can enter into the body of the denizen of the Divya-kingdom and health and beauty come to him unasked.

60. The ejection of Bindu is the cause of Death. Its retention hence leads to Immortality. The neophyte is therefore to retain it carefully.

61. It is with the help of this Bindu that Jeebas are generated. Hence Yogis should constantly practise it.

62. Oh ! my beloved, the power which has taught me the mysteries of Bindu-retention, has also convinced me that there remains nothing worth attaining to in this world, if this Bindu-retention has been successfully practised.

63. It is this Bindu which differentiates happiness from misery and places these within the reach of mortal man. This is a branch of the great Science of Yoga and is very beneficial to the interests of those who intend to master Yoga soon.

64. Control of Siddhi and enjoyment of Bhaga can go hand in hand. In every case Siddhi comes at the appointed time and it also can be brought under subjugation by the Human Will.

65-66. There are many new objects of enjoyment presented to the view of the neophyte who succeeds in this ; there should be no doubt about the results. Hence practise it with ease and with a contented mind.

67. Sahajoni and Amarani are the two different phases of Bajroni-Mudra. Hence, it is incumbent on Yogis to hold the Bindu.

68. Sudden forcible motion of Bindu and a conjunction of the Sun with the Moon, is the Mudra known as Amarani. It is also necessary to draw in the female fluid through the penile canal.

69. The neophyte ought, with the help of the Yoni-Mudra, to close the emission of his Bindu, in case, the same be accidentally moved. This is Sahajoni-Mudra and is to be kept secret.

70. The process being the same in both, they only differ in name only. Carefully practise these two.

71. My, beloved! I have explained Yoga simply through the love I bear to, my disciples please keep it carefully secret and never teach it to the common herd.

72. Nothing more secret than this has ever been created nor nothing will be : the wise should practise and carefully keep it secret.

73. Whoever, according to the teachings of his Adept Teacher, daily attracts and stops the ejection of urine during the time of micturition with the help of Vayu and allows the urine to flow out again in very small quantities, again drawing the urine upwards, attains without doubt, the Bindu-Siddhi, which brings every variety of Siddhi under his command.

74. Whoever, according to the instruction of his Adept Teacher, regularly and methodically practises this Yoga, becomes possessed of the power to enjoy one hundred females without ever having his semen discharged.

75. Oh! Parbutty, when Bindu-Siddhi has been practised with success, every Siddhi comes by itself as a matter of course: With its help, I have reached the condition of Iswara.

The end of the Bajroni-Mudra.

The Sakti-Chalan Mudra.

76. The force Kundalini remains latent when in the Adhar-Lotus. The wise disciple should forcibly move the same after placing it above Apana-Vayu. This is Sakti-Chalan. A successful practice of this gives command over all the known Saktis (207).

77. Daily practice of this Mudra removes all sorts of diseases which flesh is heir to and also verily prolongs the lease of life.

78. The serpent-resembling Kundalini awakes by itself with the hope of getting to Siva-condition and rises upwards: hence, Yogis desirous of Siddhi should carefully practise it.

79. Practice of this best Mudra according to the teaching of the Adept Teacher helps to Anima &c., and Bigraha-Siddhi. This also removes the horror of Death.

80. Whoever carefully and methodically practises it for even two moohurtas (208) should know for certain that Siddhi is within reach: It is needful that this be practised when in the posture adapted for Yoga.

The end of the Sakti-Chalan Mudra.

81. Oh! Parbutty, I have explained the ten principal Mudras to you, there are no better Mudras than these. Practice of one even gives command over Siddhi and the Yogi is then known as a Siddha.

The end of the Mudras.

PART FIFTH.

CHAPTER I.

The Devi (209) said :—

Oh ! Lord, Oh ! Deva, Oh ! Beloved Sankara, shall be much obliged if you would please tell me the hinderances in Yoga Practice. Please explain them as a favour to those who yearn for the sublime Truths.

2. Mahadeva thus replied :—

Oh ! Devi, hear me mention them : the principal thing which obstructs Man in his passage towards Mukti is the yearning for worldly enjoyments, or, Bhoga.

3. Company of females, bed, and wealth are mockeries as compared with Mukti. Chewing pan (betel-leaf), riding on carriages, enjoyment of much wealth, as well as these, *e. g.* gold, silver, copper, diamonds, precious stones, essences, cows, learning and the power of arguing, dancing, singing, possession of ornaments, flutes, bina (209A) Mridanga (210), elephants, horses and other animals for riding, all these hinder Yoga-practice. Every variety of Bhoga should be recognised as cause of obstruction. I will now explain the obstructions affecting Yoga.

The Bighnas or Obstructions.

4. Bath in sacred waters, worship and the regulation of duties according to the Stars, Home, Brata (211), Fasts, silence, subjugation of the senses, repeated meditation, the teaching of Mantras, unenvious disposition, the construction of reservoirs for water and Houses, the performance of Yajma and other rites, pilgrimage, protection and management of property all these are mentioned as Bighnas or Obstructions to Yoga-Practice.

5. Oh ! Best-eyed, listen to the Bighnas that come after and belong to the region of Intellection ; these are seven in number and consist of the cleansing of Antakaran (212), the knowledge of motion in the vessels and tubes of the body and that of contraction of the organs, movements of the sides, the recognition of the various avenues of the senses, the selection of food for purifying the internal organs of digestion. I will now explain the food necessary for the latter.

6. Eat food of a succulent nature and powdered smooth like ginger. Now I will explain the signs which indicate complete Samadhi.

7-8. Let the desire for good company remain constantly with you and be afraid of bad men. It is also needful that you should know the nature of light and heavy substances during your respiration.

On the four varieties of Yoga.

9. These are the four varieties of Yoga :—

1. Maṇṭra Yoga, 2. Hatha Yoga, 3. Laya Yoga and 4. Raja Yoga. The Raja Yoga is destitute of a dual meaning.

10. Disciples too are of four varieties :—

1. Mridu, 2. Madhya, 3. Adhimatṛa and 4. Adhimatratama. Of these four again the last is the best being the principal of these. He, the last, is easily capable of crossing the ocean of this world.

The attributes of a Mridu Disciple.

11. He who labours little, is dull, sick, abuses his Adept Teacher, avaricious, sinning, gourmand married, mercurial, fickle, dependant on others, very cruel, unrighteous and weak is known as a Mridu Disciple. He is not fit to learn the Mantra-Yoga and after twelve years' practice when success in it, *i. e.* Mantra-Yoga is ensured, he can be allowed to practice Hatha-Yoga for which he then becomes fit.

The Attributes of a Madhya Disciple.

12. Affable temper, never taking offence, desirous of doing good deeds, loving in speech, firm in mind and present in all works; these make up the Madhya Disciple. The Adept Teachers become acquainted with their characters and teach them Hatha-Yoga. At the proper time such a disciple learns the Laya-Yoga and becomes fit for Mukti.

The attributes of a Adhimatra Disciple.

13. He who is firm in purpose, capable of understanding and practising Laya-Yoga, independent in nature, strong in determination, kind, magnanimous, lenient, truthful, strong, loving Samadhi and everything pertaining to it (Samadhi), revering one's Adept Teachers and engaged in constant practice of Yoga. He is known as an Adhimatra disciple, he gets control over the Siddhis by constantly practising this Yoga for six consecutive years. The preceptor is to teach such a disciple this Hatha-Yoga with its various appurtenances and sections.

The attributes of an Adhimatratama-Disciple.

14. He who is very strong, energetic, beautiful, bold, learned, having neither fear or doubt, fresh, young in age, not eating much, controlling his senses, fearless, pure, fit for every and every work, giving away anything demanded of him, affording protection to the needy, calm, always contented, lenient, of good behaviour, virtuous, having soft voice and speech, undisturbed, having faith, paying to the Devas adequate reverence, not feeling well when in company, free from diseases, working in secret and practising the required rites regularly : such a disciple is fit for all the four kinds of Yoga and is known as an Adhimatratama Disciple. He gets Siddhi after even three year's regular practice and that with-

out any doubts whatever. The Adept Teacher, should without any hesitation, teach such a disciple all these four Yogas.

The Pratikopāsana.

15. Oh ! Parbutty, hear me explain the above. The seen as well as the unseen results can be obtained with its help. Hence its constant practice is necessary. Whoever practises this imparts purity to those who have the good fortune to behold him.

16. This is thus practised :—Lift your eyes upwards and look at the bright sun without winking and conceive in Him the reflected rays of the Great Iswara. During the process no pain or injury occurs ; gradually the image of self will be perceived as reflected in the Akasa : then the reflected image of the Iswara will shine absorbing the whole in His "Oneness" or "Aloneness" (213).

17. Daily perception of the image of Self in the Akasa increases the span of Life so that the pangs of Death are never felt.

18. The Akasic reflection of Self, i. e. the Image of self in its entirety, when rightly realised in the Akasa, gives control over the Vayus ; which means that the Disciple can easily go anywhere he liked, distance or obstructions in Time and Space never do avail against him.

19. Its practice as well as that of Yoga

ultimately lead to Paramatma: Existence then would be in Pure and Abstract Intellection, a glimpse only of which is represented by the Physico-psychical Existence in Pleasure which the human Mind sometimes perceives but not often.

20. Practise it when preparing for the following :—A journey, marriage, rites and ceremonies, danger, deeds of penance and deeds for increasing Virtue.

21. Mukti results when constant perception of Self-Image is realized by the Human Ego, within itself : this is nothing else but a portion of the Great Science of Yoga and only an Adept can acquire this and no other.

22. The imprisonment of Vayu by Kumbhak along with the closure of both the ears by the two thumbs, both the eyes with the forefingers, the nostrils with the middle-fingers and the mouth by the two ring-fingers during Yoga-practice causes a brilliant-light to appear to one's self.

23. This perception of self as Light, even for a moment, removes heaps of sins and facilitates the attainment of Nirvana.

24. The practice of this Yoga removes the sins and nearly unifies one's self with the Atma. The disciple becomes free from repeated incarnations.

25. Constant and secret practice of this Yoga leads to the realization of Brahman in Brahman, though the disciple

26. The next step in the practice is the realization of Nad-sanchara (214). This is my especial favourite Yoga, it is effective without delay and entitles one to Nirvana. So keep it carefully secret.

27. This Yoga removes gloom from this Sansara. The signs indicating success in it are as follow :—There is heard at the outset a sound like the humming of honey-intoxicated bees, next is heard the sound of a flute, then is perceived the sound emitted by the Vina (215), then the sound resembling the tinkling of a bell and lastly the roar of the terrific thunder fearful to the ears. The disciple, capable of fearlessly fixing his attention on this roar attains to Laya and thence to Mukti.

28. Constant attention to this Roar nullifies external and internal objects and a sort of oblivion or annihilation ensues.

29. When all the different qualities of this Yoga are learnt and brought under the subjugation of the Will, the disciple ceases generating Karma and with him lies then the power to unify himself with the Absolute Intellect.

30. My, beloved ! No other Asana is better than Siddhasana, no force equal to that obtained through Kumbhak, no Mudra equals Khechari, no Laya also can compete with the Nad or Raar and the consequent unification or annihilation (216).

The end of Pratikopasana.

On the Mooladhar Padma.

31. My beloved ! I shall now speak of the condition known as Mukta. A disciple thoroughly free from sins even can on knowing it attain to this supreme condition.

32. The disciple has at first to pray to Iswara, then seated on an Asana, he should learn the esoteric principles of this Yoga from his Adept Teacher, who should impart its knowledge to him only when he should be pleased with the Disciple's constancy and Truthfulness.

33. It is the duty of the wise to please these Adept Teachers and then to learn this Yoga from them with care. Devotion of body and soul should be placed under the disposal of these Mahatmas (217).

34. The wise disciple should keep himself pure, satisfy the Brahmins and then come to my temple where with a happy heart he can learn the principles of this Yoga, beneficial by itself.

35. The Yogi then offers his Praktan-body (218) to his Preceptor and when he attains to the God-like body which succeeds the first, he learns this Yoga.

36. The process is thus described :—The disciple should in a low place, sit in the Padmasana the two Nadis (219) issuing from the Intellectual consciousness.

37. Practice of this Yoga makes one feel the

constant presence of the. Reflection of the Absolute Intellect, i. e., His Existence then only occurs in Pleasure and Intellect, both Absolute and not practically in Time and Space.

38. The constant practice brings the disciple the control of the Siddhis. There is no doubt that he attains command over the Vayu, if for a time he practises it gradually.

39. Daily practice removes sins. The Vayu then is sure to enter his median Nadi of knowledge (220).

40. Its practice entitles the disciple to the respect of the Devas : he can walk through the three Worlds when commanding the Siddhis.

41. By whatever method the subjugation of the Vayu be practised, the disciple gets the Siddhi known as Bighraha without fail. The wise Yogi lives in his own Atma and plays there also (221).

42. This Yoga is very secret in nature, please do not teach this to every one who wishes for it. Those who have controlled their minds and are regular in habits, are only entitled to this and them you should teach.

43. Seated in Pudmasana, having the Mind concentrated on the throat cavity (222), and placing the tongue at the root of the Palate, the disciple should then cease to feel the appetite for food and drink.

44. In the Region below the throat lies the Koorma—Nadi (223). By concentrating the Mind

on this a Yogi attains to quiescence of the Chitya (224).

45. In the middle of the fore-head lies the eye of Siva (225): Concentration of the Mind on this region reveals a light like lightning. Removal of all sins occurs when this Light is perceived and a sinner even reaches the best condition (226).

46. Contemplation of this Light by both day and night ensures to the disciple the power to see the Devas and to talk with them (227).

47. Whether during rest, motion, sleep or meal, i. e., whenever the disciple meditates on the Sunnya (vacuum) like Paramatma by day or night, his unification with the reflection of the Supreme Intellect occurs.

48. Those Yogis who desire for Siddhi, constantly practise this. Frequent practice makes him my equal (228) and with its help he becomes the Beloved of All.

49. After subjugation of the physical elements and freedom from the attachments of this world, the disciple, seated on Padmasana, looking intently at the tip of his nose, has himself unified with the Atma and reaches the condition known as Khechara (229).

50. The wise disciple then perceives a pure Light like a White Mountain. Its practice protects him from dangers.

51. He should be constantly engaged in deep

meditation. He can conquer Death if he perceives at the back of his head his own Pratika (230).

52-53. I have mentioned the benefits derived from directing the sight to the middle of both the eye-brows. The juice, from the four kinds of food has three divisions. The principle nutrient portion of these nourishes the Linga-sharira, the next nourishes the gross physical body with its seven elements, the last portion is excreted through the urine, faeces and other excretæ. The first two portions are found in the vessels of the Human body. These vessels nourish the body from the lowest end of the lower extremities to the highest portion of the head (231).

54. The Yogi can move within these vessels and inside his own physical body; it is when he does so that the various juices are modified peculiarly.

55. The fourteen principal Nadis of the body are the primary causes of its Vitality performing its various functions.

56. The root of these Nadis lies in the space between the testes and the anus, i. e., two finger's breadth above the anal orifice and a finger's breadth below the testes.

57. The Yoni-mandal (232) is placed in the region lying between the anus and the testes and posterior to it: it is also called kunda (233) and faces west: Kundalini lies at its root having the form of a spiral of three turns and a half and

surrounded by the Nadis. Kundalini has her tail inserted into her mouth and lying in the cavity of the Sushumna.

58. She lies latent resembling a coiled serpent and brilliant by herself : she is the goddess of speech, Saraswati, and it is through her that Jeeba enjoys the privilege of speech. •

59. Know this golden-colored Kundalini as the Satya, Raja and Tama-producing force of Vishnu.

60. The Kama-Bija is present in the Yoni-mandal (234). Meditate upon this seed resembling the colour of purified gold.

61. The Sushumna Nadi is attached to this seed which resembles the Moon in the Autumn season, being the representative of Brightness and brilliant as myriads of suns, with, however, the coldness of as many moons : The goddess Tripura-Bhoirabi is named after this Kama-Bija, since the three, *i. e.*, Light, Sun and Moon are united in her.

62. The Kama-Bija is like a tongue of flame, subtle and in it is located the Linga (235) representing Light and having generated itself in the Yoni-Mandal. This seed moves inside the human body and is connected with its motion and its intellection ; sometimes moving upwards and sometimes entering the fluid inside the Linga.

63. This constitutes the Adhar-Padma (236), the Yoni-mandal lying at its base. It has four very bright pads and on these are located the four

alphabets from *Baw* to *sha*, i. e., Baw, sa, kha, and sha.

64. This Adhar-Padma is of golden colour and to it is attached the Linga known as Soyambhu (237). In this lotus also reside the Siddha-Linga, Dirunda and the goddess Dakini (238). The Yoni Māṇḍal is present in its petals and in this Māṇḍal the force Kundalini is placed: Above this the brilliant Light-representing Kama-Bija moves in a circle. The wise Yogi who can constantly meditate on this Mooladhar-Padma attains quickly to that form of Siddhi, named the Darduri Siddhi (239); he can then leave this world and rise and move in the skies.

65. Its contemplation increases physical beauty and the digestive powers and ensures health, energy and omniscience.

66. It teaches the knowledge of Past, Present and Future. The cause of everything becomes also known. Such a Yogi can then explain the esoteric science easily, and sciences whose names even are unknown.

67. To such a Yogi, the goddess Saraswati is always present and gives her help. He succeeds to Mantra Siddhi easily.

68. The disciple becomes free of old age, Death and heaps of other miseries. When practising Pranayama always contemplate on this Radical Lotus, since contemplation surely destroys all sins and ensures Mukti.

69. Contemplation on the Sayambhu-Linga and on the Radical-Lotus instantly destroys all sorts of sins.

70. Whoever contemplates on this Lotus has all his desires fulfilled. The practice leads to the realization of the fact, that the Paramatma, the bestower of Salvation, the Best and the Revered exists both internally and externally : hence there is no better Yoga to my belief than this.

71. Whoever leaves the Paramatma residing in us and worships His representations placed externally, is as unfortunate as the person travelling abroad for his livelihood after throwing away the food that has been placed in his hands.

72. Whoever methodically and daily worships the Paramatma in him undoubtedly attains to success.

73. The practice of this Yoga for six months, leads surely to Siddhi and then the Vayu enters the cavity of Sushumna (240).

74. With the practice of this Yoga, one can control one's own mind retaining the Vayu and the Bindu by the power which is then generated in him. Attainment of success both in this and in the next world is then also ensured to the disciple.

The end of the Mooladhar-Padma.

The Sadhistan-Chakra.

75. The other Lotus at the root of Penis, is known as the Sadhistan-lotus: it is of a blood red colour having six petals, on which are seen six Alphabets Ba, Bha, Ma, Ya, Ra and La. These are very pleasant and brilliant to behold. In this Lotus reside Ban the Siddha-Linga and the force-representing Goddess Rakini (241).

76. Constant meditation on this Lotus without doubt causes the females of even the Devas to come and serve the disciple lovingly.

77. He can then easily explain the unknown sciences to the general and move everywhere being free from diseases and fear.

78. He devours Death (242), but nothing can destroy him. He controls all the Siddhis, and the Pran-Vayu moves everywhere throughout his body which has an excess of the normal nourishing juices. He also constantly drinks the nectar issuing from the thousand-currented Lotus.

The end of Sadhistan-Chakra.

The Manipura-Chakra

79. The third Lotus is present at the root of the navel and is known as above. It is of a golden colour having ten petals with these ten alphabets shining on them: These are Da, Dha, Na, Ta, Tha, Da, Dhaw, Naw, Pa and Pha.

80. In it are the good-giving Siddha-Linga Rudra and the force-representing virtuous goddess Lakini.

81. Constant méditation on this leads to the attainment of Siddhis producing pleasure and known as the Patal-Siddhi. Every desire of the disciple gets satisfied, all his troubles and ailments are removed and he becomes master of the power to easily enter into other person's bodies. He lives long having cheated Death and Time.

82. He can create Gold and Silver at will ; he can visit the Devas and becomes possessed of the power to see the localities where the medicines and the precious stones lie hidden and unknown to other people.

The end of the Manipura Chakra.

The Anahata-Chakra.

83. The fourth centre is located in the cardiac region and is known as the Anahata-Chakra of Energy. It has twelve petals and is of blood red colour. On each of these petals the twelve following alphabets are each arranged consecutively : they are these : Ka, Kha, Ga, Gha, Na, Cha, Ja, Jha, Ina, Ta and Tha. This Lotus, Chakra or Circle is proclaimed to be the seat or region of happiness or pleasure spiritualised. The sacred seed-letter of Vayu is found in it.

84. Ban, the Tej-representing Siddha-Linga (243) is also present in this Lotus. This name is sufficient to give success constantly if remembered at the night-time and backed by a steady determination to overcome everything.

85. There also reside in this Lotus another Siddha-Linga by name Pinakee and a goddess by name Kakinee. Meditation when concentrated on this Lotus surely brings the houris to the disciple, who will love him passionately.

86. The disciple becomes also possessed of the power to know everything about events belonging to the three divisions of Time (244) ; he also becomes master of immense knowledge and can easily see and hear from at a distance and can move or float in the atmosphere above him.

87. He then meets with the Devas (245) and the Yoginees (246) and becomes master of the Khechari-Siddhi. He can then conquer those who habitually fly about invisible in the superincumbent atmosphere (247).

88. Meditation on the second name Ban-linga undoubtedly leads to the attainment of Khechari-mudra and Bhuchari-Siddhi (248).

89. Oh ! Parbutty, no one can adequately describe the greatness of this Anahata-Circle of Energy or Lotus. The Devas even keep it secret.

The end of the Anahata-Chakra.

The Bishudha-Chakra.

90. The fifth Center lies in the throat and is known as the above-named Chakra or Circle of Energy. It has a bright yellow colour resembling that of heated gold with sixteen petals. These petals have each one of the sixteen alphabets commencing from A and ending in Ah on them. There also are present in it the Siddha-Linga named Chagalandh and the Goddess Sakini.

91. Daily meditation on it entitles one to the position of a Pandit (249) and a Yogiswar (250). The disciple can then see the four Vedas in the Lotus reflecting brilliantly like myriads of gems.

92. The disciple, who then becomes a Yogi, can make the three Worlds (251) tremble, if he becomes angry when thus sitting in deep meditation and alone.

93. When his mind becomes unified with the contents of this Lotus, the disciple then feels the supreme pleasure of playing in his own Chittya (252).

94. The body of such a disciple never suffers from any injury following practice of Yoga. His body becomes harder than the thunder-bolt and he is allowed to live many thousands of years.

95. When such a practised Yogi leaves off contemplation, the period of many thousands of years would then appear to him as a moment only in this world (253).

The use of the Bishudha-Chakra.

The Ajna pura-Chakra.

96. The sixth lotus lies between the two eyebrows and is named the Ajna-pura-Chakra. It has two petals which have on each of them the two alphabets Ha and Koha. Its presiding Linga is named Shukla-Mahakal and the force representing Goddess Hakini also occupies it.

97. Within this Lotus the Akshara-Bija or the Eternal-seed is seen effulgent as the autumnal Moon. Nothing ever depresses or causes distress to such a Paramhansa (254) when engaged in its meditation.

98. This Tej-representing Chakra is held secret in all the Tantras. Its contemplation surely develops the best and the greatest psychical powers.

99. Oh ! Parbutty, as the third Linga situated in the thousand-petaled Lotus in the Head, I am the prime cause of salvation. Its contemplation raises the Yogi to my equality (255).

100. Know the two Nadis named Ira and Pingala as Barun and Ashi respectively (256). It is said by Vishanath (257) that the space between these two is known as Baranassi or Benaras.

101. Many wise sages have declared the greatness of this Circle of Energy in the various shastras (258). There they have explained it in the best and most secret method.

102. Along the medullary canal of the spine

the Shuṣhūmna proceeds to where the Brahma-randhra (259) is situated. After some modifications it then proceeds through the right side of the Ajna-Chakra to the left nostril : it is then called the Ganges.

103. The lotus in the Foramen is called Saha-srar (260). The moon resides in its centre. From this space, triangular in shape, the heavenly Nectar is constantly issuing. This Nectar issuing from the moon and representing immortality is incessantly flowing through the Ira Nadi ; it flows in a continuous stream, i. e. having a constant and uniform current all through. It is called the Ganges by the Yogis when, after its devious passage all round, it reaches the left nostril,

104. From the right of the Ajna-Chakra, Ira proceeds to the left alæ of the nose and is then known as North flowing. Another branch is named Barana as it proceeds northwards too.

105. Think upon the space between the two Nadis Ira and Pingala as Baranasi or Benares. Like the Ira, Pingala too proceeds from the left of the Ajna Chakra to the right alæ - nasi, hence we call it Ashi.

106. The sun is present in the Yoni which lies in the fourteen petaled lotus in the radical lotus.

107. That virulent poison which flows as a current from the sun, also flows in the Pingala.

108. This poison-current is constantly being

carried by the Pingala and like the Ira proceeding to the left nostril, it too proceeds to the right nostril.

109. Pingala is named Ashi since it flows northwards to the right nostril and by the left of the Ajna-Chakra.

110. Mahadeva has termed this as the two-petalled Lotus of Ajna-Chakra. Above it are three sacred places which are mentioned by the thoughtful Yogis. In this lotus placed in the forehead there are the three :—Bindu, Nadh, and Sakhti.

111. Constant and secret meditation on this two-petalled lotus, leads to complete destruction of the works or karma of past lives.

112. When residing in this body a Yogi constantly contemplates on this, he comes to know the uselessness of worshipping the images of Gods and Goddesses.

113. The Yakhas, Rakshashes, Gundarbhas, Kinnaras and Apsaras worship his feet and serve him obediently.

114. Whoever can even for a moment fix his mind even for half a Khan (261) and at the same time direct his tongue backwards to the hollow behind the soft palate or the space at its root, has all his sins destroyed within a short time.

115. Knowledge of Ajna-Chakra gives the sadhak the same results as the combined knowledge of these five Chakras :—1. Muladhar, 2. Bhadhisthan, 3. Manipoor, and 4. Anahata.

116. Whoever constantly practises to fix his mind on this Ajna-Chakra, feels always happy and despises the bonds of Vasana or desires.

117. Whoever meditates on this Ajna-lotus at the time of death, gets unified in the Paramatma.

118. Whoever meditates constantly on this, be he standing or moving, sleeping or awake has all his sins removed, though he be a sinner.

119. Its meditation releases the Yogi from all the bonds, hence it becomes impossible to extol the benefits of such a process. Brahma and the other Devatas have only partially come to know of the virtues of this through my teachings.

The end of the Ajna Chakra.

• ———

The Ajnapura-Chakra.

120. At the base of the Palate and above this, is present the beautiful and thousand-petalled Lotus. It is here that the root of the Sushumna with its foramen is seen.

121. Beginning from the base of the palate and extending from the Muladhar to the Yoni, extends the Sushumna, surrounded by all the vessels with their mouths downwards. These vessels are the esoteric seeds as it were of the real knowledge pertaining to the path leading to Brahm (262).

122. At the root of this thousand-petalled Lotus, is present with its face downwards, a center of a triangular form and size.

123. Within it is the root of the hollow Sushumna, this hole at the end of the Sushumna is termed the Brahmarandhra or foramen of Brahm and the Lotus is called the Radical Lotus or the Muladhar-Padma.

124. In the foramen of Sushumna is constantly present the Force Kundali. Oh ! my Love, there is a force called Chitra in the Sushumna. In my opinion it is better to represent the foramen of Brahm in this Chitra.

125. Its meditation is immediately followed by knowledge of Brahm, removal of all sins and stoppage of further assumption of human body.

126. The thumb is to be inserted into the mouth, thus closing the Oral cavity : this brings the moving Bayu of the body in equilibrium.

127. On account of this Vayu man constantly moves in the Circle of this Sansara : hence, the Yogi do not much care for this : its practice removes the eight kinds of bonds of the Nadis, i. e. they become force of the light passions, e.g, lust, anger &c, On the purification of all these Nadis, the Kundali becomes vitalised and can then leave the Foramen of Brahm in order to point out the path of Salvation.

128. When the Vayu becomes confined thoroughly in all these vessels, the force Kundalini then gets out of the Brahma-randhra.

129. It is then that the Life-winds only blow constantly through the Nadi Sushumna. The Nadis

Ira and Pingala lie to the right and left of the two angles of the Yoni-Circle at the Radical-Lotus. From the median angle of the same circle issues the Sushumna.

130. The hole in the Sushumna in this radical lotus, is known as the Brahm-randhra. Knowledge of this entitles one to the term Yogi, and makes him wise, releasing him from the bonds of Karma.

131. The conjunction of Ira, Pingala and Sushumna occurs at the mouth of the Brahm-randhra. This is termed the Prayag. Bathing in this is sure to bring salvation to the bathers.

132. Between the two rivers the Ganges and the Jumna flows the Saraswati. Bathing at their junction is sure salvation to Jeeba : i. e. the assumption of body then becomes only profitable.

133. I mentioned before that Ira represents the Ganges and Pingala, Jumna, between these the Saraswati is represented by the Sushumna : their conjunction is very difficult to be met with.

134. Whoever wishes in his mind to bathe in this conjunction, becomes free of all sins and reaches the feet of Para-Brahm.

135. Whoever performs ceremonies anent his ancestors in this conjunction of the three, procures salvation both for himself and his ancestors.

136. Daily performance of Nittya, Naimittika and Kamya (263) Karmas here; even the very thought of performing these, gives imperishable good results.

137. Bathing for once even in this place with pure mind, consumes heaps of sins and offers heavenly bliss.

138. Whether pure or impure, bathing in this conjunction surely makes one pure.

139. Immediate salvation results from even thinking at death that one's body is being immersed in the sacred waters of this conjunction.

140. No better secret place of pilgrimage exists than this in the three worlds. Hence carefully conceal it and never expose it to the profane herd.

141. Steady fixation of the mind on the Brahma-randhra, even for half a moment removes all sins and leads to the best condition, that is, salvation.

142. Unification of the mind with this Foramen of Brahm gives power over the 8 siddhis during life and at death Laya in me (264).

143. Knowledge of this foramen causes one to become my favourite : he conquers all sins and becomes fit to proceed in the path leading to salvation. Besides this, he becomes capable of giving salvation to many by teaching them the Truth and its Knowledge.

144. Its knowledge is greatly loved by the Yogis : the path to reach it is even unknown to Brahma and the Devas : hence it, i. e. the knowledge of this Foramen of Brahm, as explained by me should be kept secret.

145. The above-mentioned Yoni-circle in the thousand petalled Lotus, has below it the circle of the Moon, which is constantly meditated upon by the Yogis (265).

146. Meditation of which instantly makes the prince of Yogis revered by all and equal to the Devas and the Siddhas.

147. Meditate upon the Ocean of Milk situated in the cavity of the palate inside the mouth, also think upon the Moon, which represents Soma lying inside the thousand-petalled Lotus.

148. Meditate upon the spotless and swan-named, nectar-like Ray situated in the space between the eye-brows and having sixteen Kalas (266) ; constant practice brings this Ray to one's visual perception within three days ; when this is seen all the sins are consumed immediately.

149. An expansion of the mental powers regarding objects not present as well as certain cleansing of the Chittya occur : an instant's meditation reduces to ashes the five sins which are very serious (267).

150. All the inimical planets become favourable ; serious troubles both active and passive are removed ; all complications are neutralised ; victory too results in fights ; the two Siddhis Khechari and Phuehari are brought under subjugation, all the difficulties and dangers that are just mentioned are removed when the Moon situated in the heart is seen or practically perceived in meditation.

Such a result needs no arguments. That success results from constant practice can never be gainsaid. I say, after taking three oaths, that the Sadhak becomes my equal in every respect : constant practice of this Yoga leads to success in its science.

The end of the Ajnapura-Circle.

The Mount Kailash.

151. There is the celestial thousand-petalled Lotus above the root of the palate : this Lotus, offering salvation, lies outside the body which represents the egg of the Brahm (268).

152. This thousand-petalled Lotus is named Kailash and on which the Great Iswara (269) constantly resides. The Great Siva named The Maheswar, is also called the Nakool. he is constantly engaged in pleasure and has no destruction or accumulation.

153. Knowledge of this locality instantly removes reincarnation of humanity : constant practice of this Yoga gives the Sadhak the power to create and destroy the Universes.

154. The Yogi never dies or suffers from any sort of dangers and inconveniences, if he can fix his mind on this thousand-petalled Lotus, the residence of the Param-Hansa whose other name is Kailash (270).

155. When the Sadhak's avenues of the mind get unified with the Parameswar named Koola, he attains to equilibrium through the contentment of Samadhi.

156. Constant meditation leads to the positive obliteration or destruction of this world and the power of producing diversity is also gained.

The Raja-Yoga.

157. The Yogi, who constantly drinks the Nectar issuing from the thousand petalled Lotus, kills his Death and thus lives for ever : in this Lotus the force Kundalini gets unified and as the consequence of this the four kinds of Creation too get unified in the Paramatma.

158. Yogis constantly toil without prejudice and unceasingly to gain real knowledge of this Lotus, a knowledge which is certain to create equilibrium in the avenues of the Chittya of persons in the possession of wealth and enjoyment.

159. When real unification of the avenues of the Chittya occurs in this Lotus, the attainment of the supreme condition, i. e. the condition of Pure Intellection, ensues and success in everything becomes certain.

160. Think unceasingly upon the Soonya (271) which is grand and sublime after meditating upon one's own shadow as external to this Universe and fixing the mind on the same,

● 161. Constant meditation on this sooner ensures Siddhi within a year.

162. Even half a moments' fixation of the mind on this Soonya makes one the revered of all.

163. All his sins are then immediately destroyed.

164. Practise carefully according to the path of Shadhistan (272), him, whose sight even removes Death from this Sansara.

165. I am unable to deal fully with the sublimity of the meditation on this Soonya belonging to the thousand-petalled Lotus: whoever practises this knows it for certain, *i.e.*, the Sadhak then becomes my equal in every respect.

166. The various results issuing from the perception of this Soonya are only to be known and realised by the Sadhak in his meditation; *i.e.*, the neophyte then obtains the Siddhis without doubt.

167. I have thus described Raja-yoga; it is secret in every science: now I shall explain the Rajadhiraj-yoga briefly.

The end of the Raja-Yoga.

The Rajadhiraj-Yoga.

168. Erect a beautiful Mandir (272) in a lone locality : there seated in the Sastik-posture carefully worship the Adept Teacher and meditate thus :—

169. Think upon Jeeba as the direct representative of Paramatma according to the teachings of Vedanta philosophy ; think it as without support and at the time of such a contemplation, think your mind too as without any support and do not meditate or practise upon anything else (273).

170. The result of this meditation is without doubt the attainment of the best of all the Siddhis : free the mind of its functions and make yourself the absolute representative of the Atma (274).

171. Constant practising in this method is sure to free the mind of Desires. He has no idea or knowledge of "Ego," since he perceives this Universe as the representative of Atma.

172. He can not then distinguish between Bandh and Moksha (275) : to him every object is the representative of Atma. Daily practice of this Yoga ensures without doubt salvation.

173. He becomes revered of all and the best of the pious. Whoever perceives in his self, the presence of Atma, i. e., whoever sees no difference between these two and meditates upon absolute-ness without ever thinking of such things as "you", "you ", "I" and "mine" and in whom everything

is unified according to Adhyaropa and Apaboda (276), he can then take protection of the mystic seed-like knowledge which represents Unity.

174. Fools only move hither and thither since they occupy themselves with direct and indirect subject leaving the Paramatma, who represents Knowledge, Beatitude and Directness.

175. The fool, who follows not Paramatma as He is indirectly perceived but this universe which is directly cognisable, becomes unified in this Universe, *i. e.*, he does not get freedom from repeated reincarnations.

176. Learn to practise Yoga alone and for the sake of attaining to knowledge and destroying Ignorance.

177. The wise Sadhak should draw in his senses from all objects and should remain in the condition of Shushupti or Dreamless sleep, keeping no connection with anything.

178. Thus practising leads to expansion of the intellect of the Sadhak, *i. e.*, the words or teachings of his Adept Teacher then become needless: the knowledge that there is One without a second comes after cessation of desires to hear of subjects other than those which obtain in Esoteric Psychics.

179. It is practice which expands the hitherto latent intellect, which, in its turn explains the mysteries of the Absolute, from which mind and speech recoil in ignorance.

180. Success in Raja-Yoga without Hatha-Yoga is impossible and vice-versa : hence Yogis practise Hatha yoga according to the teachings of the Adept-Teacher.

181. Whoever, while living, does not practise Yoga, it is certain that such a person lives for the pleasures of his senses only and nothing else.

182. Practise abstemiousness from the beginning of the Yoga-practice till success is assured : deviation from this rule fails to produce the requisite experience be the Sadhak very wise.

183. In company the wise Sadhak only talks of good things and upon serious subjects : for sustenance only he procures a little food : he should always avoid company, this rule of mine is absolute and should be strictly followed if he wishes for Salvation.

184. Practise this Yoga in secret and away from the haunts of men. He should remain in society in name only, *i. e.*, he should never love a social life though moving in it to keep up appearances. Never give up the duties belonging to his clan, since duties ensure knowledge. There is no sin if Karma be done without expecting good or bad results but as an object per se.

185. There needs no proof to explain why even a house-holder can get success if he is a firm believer and practises Yoga in the way explained before.

186. A house-holder is entitled to salvation if he is free from sin and virtue and if he care not for the objects of senses. Such a Yogi never mixes with either sin or good deeds and if he work sinful deeds no sin accrues to him since these are only done for benefitting humanity.

• The end of the Rajadhiraj-Yoga.

The Mantra-Yoga.

187. I intend to explain Mantra-Yoga with whose help Sadhaks can get to eternal happiness both in this as well as in lives to come.

188. Knowledge of this ensures success in Yoga and he can then control all the mystic forces of Nature.

189. The fourteen-petalled Lotus present in the Muladhar has in each of its petals the brilliant lightning-like mystic seed of Speech (277).

190. The Seed of Kama or Love, red in color and resembling the Bandhuk flower is present in the Heart; in the space between the two eye-brows lies the Seed of Force brilliant as myriads of Moons; the space is the Ajna-circle or the center for volition. These three mystic seeds are secret and ensure both Bhoga or enjoyment and Mokhya or Salvation; the Yogi should practise these three Mantras and try to be successful.

191. Learn these three Mantras from the Adept Teacher and never repeat them either quickly or slowly but with a mind undisturbed try to know the mystic relation existing in each of the alphabets composing these.

192. The wise Yogi firmly fixing his attention on these Mantras, should, after performing the duties peculiar to his clan and according to the branch of the Vedas to which he belongs, repeat the Mantra three hundred thousand times and perform Homa or sacrifices one hundred thousand times.

193. At the end of the repetition of the Mantra, the wise Sadhak, should dig a triangular hollow and in it should perform Homa with the flowers of the Karabi dipped in treacle, milk and clarified butter.

194. Such a practice pleases the Goddess named Tripura-Bhoirabi who satisfies all the desires of the Sadhak.

195. When the Adept Teacher is in this method satisfied and when through his grace this best of the Mantras is learnt, an unfortunate Sadhak even then attains to Siddhi.

196. Whoever recites this for a lac of times having subjugated his senses, a sight of him is sufficient to disturb the minds of youthful women who approach him without feeling any shame or fear and at the same time being goaded by the sensual passions.

197. Repitition for two lacs of times causes these women to suddenly appear to the Sadhak serving him obediently by offering him everything they possess, just like women who become shameless when on a pilgrimage.

198. Repitition for three lacs of times bring sovereigns under his control without doubt.

199. The shadhak can bring under subjugation emperors possessed of armies and carriage by repeating this for six lacs of times.

200. Repitition for twelve lacs of times brings the Yakshas, Rakshashes and the Nags (278) under his control: they obey his orders by day and by night.

201. Repitition for fifteen lacs of times brings the Siddhas, Biddyadhars and the Apsaras (279) under his control: he becomes omniscient and master of the science of sound.

202. Repitition for eighteen lacs of times gives the Sadhak the power to raise himself bodily, *i. e.* he becomes possessed of the power of levitation; assuming the body of the Devas he can then travel through all the different Lokas and can also enter this earth, *i. e.* nothing can then obstruct his passage.

203. Repitition for twenty-eight lacs of times causes in the sadhak the development of immense strength, when he, in his Kama-Rupa, becomes the Lord of the Biddyadhars: Repitition for 30 lacs of times makes him equal to Brahma and

Vishnu: Repitition for sixty lacs of times makes him equal to Rudra or Mahadeva: he gets unified to the Best by repeating ten millions of times (280). So long as he assumes a body, the restrictions pertaining to it disappear and he becomes capable of travelling through the three Lokas being emancipated even in life.

204. The killer of the giant Tripura is the only Cause of creation; he is Eternal, Proofless, Sinless, Calm and desired by all Yogis. There is no doubt that a wise Sadhak at the end attains to Him by performing works as mentioned just now by me.

205. The sages keep this science secret, since, it is at the beginning explained by me and named after me, *i. e.*, called Siva-Vidya* or the Science of Siva.

206. Yogis desirous of Siddhi must keep this Hatha-Yoga secret, as this Yoga is only productive of beneficial results if kept secret, becoming useless if exposed.

207. Whoever studies this book, Siva-sanhita, daily and from beginning to end, gets gradually to success in Yoga: there is no doubt in this: whoever worships this book daily gains salvation at the end.

208. Yogis desirous of salvation should teach others of the Great Science. Siddhis only are deserved by those who perform works, idle persons never get them.

209. Hence even the best Yogis ought to perform works methodically. The Sadhak, who, though a householder, is pleased with whatever he gets, never indulging in passions, performing the works of a householder without being addicted to them, such a Sadhak can attain to salvation by the practice of Yoga.

210. A house-holder enjoying property and pleasure can attain to Siddhi if practising Yoga methodically, hence it is necessary for a householder to carefully practise Yoga.

211. If a house-holder being in company of his sons and wife and living amidst his family, mentally relinquishes their company at the same time practising Yoga, such a person is sure to perceive all the signs of his success and is happy and without care.

The end of the Siva-Sanhita.

NOTES ON SIVA-SANHITA.

REMARK :—*These numbers refer to those found in the preceding Slokas which they explain.*

1. Real only as expressed in Ens or Existence not only in Time or Space but in Intellection or Pleasure, *i. e.*, in Ananda.

2. Abstract knowledge of this objective world.

3. One of the Trinity : the three phases of existence : existence in Time, Space and Intellection or Pleasure (Ananda).

4. Mahadeva is the founder and teacher of the Esoteric science of Yoga : He is hence known as the Maha-Yogi or the Great Yogi. The real Yogis are His followers hence entitled at any moment to Salvation.

5. See note 4.

6. Through His teachings on the Esoteric Yoga Philosophy, Yoga leads to direct Mukti or Salvation, indeed it can command Mukti and bring the world under its direct Government. This idea which is so nicely expressed in his teachings, contains the Germ of the entire science of Yoga.

7. This is Esoteric Ethics or Occult Psychics through the Phases of beginning from Truth, passing through Vairagya or Abstract Indifference and ending in Mantra-Yoga (see Sl. 6 and 7).

8. See note 7.

9. The duties of a householder.

10. See note 7.

11. Mukti is salvation sans Annihilation of self. Egos can reincarnate at will even when they have reached the Buddha-Hood.

12. Heaven.

13. See note 11.

14. Spirit-hood. The Absolute.

15. The Hell.

16. Vacuum or Abstract Negation.

17. See note 14.

18. The Spirit. The Expression (Existence) in Intellect or Pleasure, *i. e.*, Ananda: the three Phases of Existence being Sat, Chit and Ananda.

19. The sacred Books of Occultism.

20. The Mahatmas not Saints, but Living Entities.

21. Refers to repeated Re-incarnations.

22. See note 19.

23. As expressed in the three above Phases of existence not in Spirit but in Object or Creation..

24. See note 20.

25. Karma-Kanda or origin of the Western Theory of Utility but modified considerably from

passage through the hands of several Masters. Gyan-Kanda is faintly expressed in Intuition. The Intuition Theory as opposed to the Developmental.

26. Saguna or the Positive. Nirguna—The Negative.

27. Daily practices.

28. Ceremonial.

29. Works instigated by desires.

30. The forbidden.

31. The Good.

32. The works as Karmas cause Re-incarnations and hence so.

33. This Nether world.

34. The Object as opposed to Spirit-world.

35. See note 20.

36. Through Perfect Indifference.

37. As expressed in Creation, Subjective and Objective.

38. Unity as expressed in Duality beautifully brought together.

39. Objective existence : the reflection of the Absolute in the various planes of Physicality.

40. Dynamic Energy and its waves through the vast regions of Spirit and Matter or Abidya.

41. Nacre.

42. The Effect mistaken for the Cause.

43. The Absolute.

44. Negation or Absence, i. e., Ignorance.

45. See note 40.

46. See note 14.
47. Akasa, the most subtle of the five manifestations of Matter in the plane of Physicality.
48. The Material Elements—Bhuts: not the Elementals.
49. See note 39.
50. Maya creates through Ignorance just as a rope is through Ignorance created a snake and mistaken for this.
51. Ignorance removed gives origin to knowledge. Death of Ignorance is the Origin of knowledge, *i. e.*, of Creation. This is expressed as Maya in Occult Literature.
52. See note 20.
53. Dualized through Dynamisation, but unified in equilibrium.
54. These two terms are well explained in the Great Vedanta system of Psychics. Adhyaropa is Illusion and Apabada is Exclusion. These two oppose ingress of spiritual perception of Abstract Knowledge.
55. Avidya is Creative energy in equilibrium.
56. Reflection of Absolute in matter or the Plane of Materiality. This is knowledge per se, it is at once a cognition of self in Unity as well as in Duality or in Relation to Creation.
57. The five subtle Elements are these : Akasa, Vayu, Tej, Apa and Khiti. The quality of Akasa is Sabda or sound : that of Vayu is sound and Sparsa or touch : that of Tej is sound,

touch and Rupa or form : that of Apa or water is sound, touch, form and Rasa or Humidity and that of Khiti or the Earth is sound, touch, form, humidity and Smell. It will hence be seen that each of the Elements has one quality specially belonging to it over and above those which descend to it from its predecessors. Thus Akasa has one quality ; Vayu has a second special quality added to the one belonging to Akasa ; Tej or Light has these that belong to Akasa and Vayu and another in excess : so also with Apa and Khiti. So much regarding their qualities : the reason of such a peculiar arrangement becomes patent when the causes originating them are explained : they are thus described and known as Panchikarana or Pentad arrangement :—Divide each of these five Elements into two equal parts. Divide again one of these divisions into four equal parts and then for each of these latter parts substitute a part similarly obtained of each of the others. This will explain the arrangement :—

Let AK represent Akasa, V=Vayu, T=Tej, A= Apa and K=Khiti. Then .

$$AK = \frac{AK}{2} + \frac{AK}{8} + \frac{AK}{8} + \frac{AK}{8} + \frac{AK}{8}$$

$$V = \frac{V}{2} + \frac{V}{8} + \frac{V}{8} + \frac{V}{8} + \frac{V}{8}$$

$$T = \frac{T}{2} + \frac{T}{8} + \frac{T}{8} + \frac{T}{8} + \frac{T}{8}$$

$$A = \frac{A}{2} + \frac{A}{8} + \frac{A}{8} + \frac{A}{8} + \frac{A}{8}$$

$$K = \frac{K}{2} + \frac{K}{8} + \frac{K}{8} + \frac{K}{8} + \frac{K}{8}$$

Now these five Elements are the Subtle Elements of Nature, not those grosser things we perceive : they are made gross thus :—

The Gross Akasa is made up of :—

$$\frac{AK}{2} + \frac{V}{8} + \frac{T}{8} + \frac{A}{8} + \frac{K}{8}$$

The Gross Vayu is made up of :—

$$\frac{V}{2} + \frac{AK}{8} + \frac{T}{8} + \frac{A}{8} + \frac{K}{8}$$

In this method the five grosser Elements are created, each having the properties of others in a fixed ratio.

58. The wise, *i. e.*, the Initiates.

59. See note 14.

60. Pralaya is the apparent destruction of everything through deterioration and decrepitude. Everything is destroyed but the seeds remain in the Subtle Akasa : this is the origin of the Exoteric Noah and his wonderful ark.

61. The unmanifested condition of everything waiting for the vivifying reflection of the Absolute to burst forth in Creation. It is hence a sort of Latent Negation, Absence or Ignorance, *i. e.*, Maya.

62. This stage is represented by the Infinite Contraction of the Absolute.

63. These are the identical attributes of the Creative energy. Abaran is covering or mistaking

one thing for another : a sort of self-deception, in which the unreal is mistaken for the real, through the presence in the former of some apparent points of coincidence of the latter. Bikshep is differentiation by the process of Distribution. In other words these attributes of the Absolute exist in the stage of Relativity than positiveness, proceeding from Infinite Contraction through the conditions of Material Spatiality to Infinite Expansion.

64. Mahamaya—The Great Maya or the Primitive Creative Energy.

65. These are the three stages or conditions of existence through which the Spirit passes towards its passage to Materiality. Satwa is Psychical Contraction, Raja is Metaphysical condensation and Tama is Physical Materialization.

66. Laksmi is the Goddess of wealth and prosperity and here represents Material Embellishments.

67. Visnu—The cause of Intellectual Creation.

68. The Goddess of Learning or Intellect personified.

69. The Original Cause.

70. The different grades in the physical Plane of existence in which the various stages of differentiation occur.

71. Sat is Be-ness or existence per se and

Asat is the condition opposed to this or Absolute Negation *i. e.*, space Psychically considered.

72. This idea runs throughout every Aryan Philosophy. When recognition of the nature (not the substance) of existence is complete, Mukti or Salvation, *par excellence*, happens : there are no more births and deaths for such a being since "The He" of the being gets annihilated and simple existence remains.

73. These are the two principal processes of reasoning : the laws of similarity and contrariety.

74. The sheath or body derived from the food ingested.

75. Passive Force or Latent energy.

76. The Dynamic energy.

77. The source of Human Intelligence : this is supposed to be the reflection only of the Absolute Intelligence when the latter comes in contact with the Human Buddhi.

78. Literally Parbutty means pertaining to the mountains : here this represents the wife of Mahadeva who married the daughter of the king of the Himalayas.

79. This is Mukti or Salvation : In Esoteric Science this condition is known as Kaiballia or Alone-ness, *i. e.*, the Holiness of Yoga or Yoga Supreme meaning Samadhi.

80. Sumeru is the Great Mountain in the middle of this earth forming as it were, its backbone.

81. Kshetrapals—The preserver of fields.
82. Rishis and Munis are the Great Adepts in Esoteric Science. In short these two paragraphs explain the nature of Human Body as the Microcosmic Representation of the Macrocosm. This explanation continues up to Para No. 4.
83. Locas mean kingdoms: they are many, *e. g.*, the mineral, vegetable and animal: the Swarga, the Marta or this Earth and the Patal or the World below us, *i. e.*, the subterranean world.
84. Kalas or Phases of Brightness.
85. Amrita is the Celestial Nectar.
86. The principal path through which Negative Electricity in the Human Body travels.
87. It is the name of a river in the Swarga-Loca.
88. This is the Neuro-Electric current.
89. Prajapati—The Lord of Creation.
90. The nourishing and vivifying substances present in the Human Body.
91. It is the path through which the positive electric currents of the human body circulate.
92. Nirvana is a form of Salvation.
93. Conjunction of the forces of the physical kingdom divided as they are under the two heads:—
1. Positive, 2. Negative. The Conjunction of these two leads to Nirvana or the condition of the Middle Equilibrium, *i. e.*, the absorption of the positive in the negative. The negative creates

only when the positive disappears but for such disappearance a conjunction of these two is necessary and the continuance of such a conjunction means existence in equilibrium or, as in the language of Esoteric science in, Psychic Pleasure.

94. The Foramen of Brahma: the passage through the spinal canal leading up to the Cerebrum.

95. Projection of the Spirit into the Plane of Matter.

96. Tantras are sacred Books of the Mystics. The Esoteric science is here disclosed in scraps.

97. Kundalini is the Electric Force. It is supposed to have a circular shape, hence its name which expresses as it were the circular folds of a serpent.

Western Science only knows of Force as projected in a line: Esoteric science deals also with Force in Curves and this is represented in Kundalini.

98. The mysteries of and in this Human Body are only known to a few and to only those who are Initiates.

99. The Spirit which assumes Body when projected into Material Plane is Jeeba or Life-spirit.

100. Duties pertaining to Life and its surroundings.

101. This is the Great Karmic Law. As you sow so you reap.

102. The deeds of one life prepare the conditions of the next life and thus Evolution proceeds till Nirvana.

103. Evil Karma originates miseries.

104. Meaning the projection of Spirit in the Material Plane. This originates Life and objectified existence.

105 & 106. Ignorance causes Humanity to mistake Truth for Falsehood.

107. Vasana is desires.

108. Moksha is emancipation final.

109. Knowledge of Truth removes delusions and paves the way to Final Emancipation.

110. However learned you may be, there may exist in you a speck of delusion which you do not suspect.

111. The end of Esoteric Philosophy being to prove the one-ness of creation, any deviation from the paths of Truth and Knowledge is sure to create delusions and this in its turn, originates the Idea of Duality in Creation which is fatal to final Emancipation.

112. Evolution is impossible in a purely spiritual condition: When, however, the spirit is projected into the Material Plane that is possible: conjunction of Matter and Spirit originates existence in objectivity: such Materialization of Spirit is necessary to work out, through the various stages of Evolution, Emancipation for itself or in other words Nirvana or the Final Rest.

113. That is, the materialization of the spirit.
114. When the Ego reflects Unity : when Diversity disappears through the advent of Esoteric Knowledge.
115. An Initiate only can understand these.
116. See 115.
117. The Vital Force.
118. Egoism. The cause of Creation.
119. See 107.
120. These are the 5 Internal Vital Forces.
121. These are the 5 External Forces.
122. Sacred Esoteric Books. .
123. The Final Emancipation.
124. The Forces of Nature eight in number. Control over one or all of these gives immense powers for God or for Evil.
125. The Adept Teacher.
126. Without the help of the Teacher the desired results can never be attained.
127. Devata-Minor God.
128. These are the Postulates : They should be followed in the order here specified absolutely. The science of Yoga is not a simple thing. Much must be done and sacrificed before one attains to control over the Finer Forces of Nature *i. e.* the Siddhis.
129. Mandir—a temple.
130. Padmasana—a peculiar posture to be mentioned under the Heading "Postures."

131. These are the various Forces guarding the subject from profane scrutiny.

132. And according to the laws laid down for it

133. The blood becomes purified and hence nourishment and other Vital actions are made better and purer.

134. The Worship of Fire, one of the Subtle Elements of Nature.

135. Thought and speech must be Godly.

136. Sleep &c must be regular and regulated according to the rules here stated.

137. Fat supplies loss of every kind, hence these two are recommended.

138. He then becomes an Adept.

139. This causes reabsorption of the Vital Fluids and substances.

140. Levitation. Laws of Gravitation can not control then.

141. Regulation of the Air inside the Body ensures supernatural Powers in one.

142. There being less decomposition and waste of animal tissues the excreta are not much in quantity.

143. It is literally known as Vayu or Wind, but here Rheum stands for the nervine force or Humour. This is a form of Electricity as evinced in Vitality.

144. Goucheri-Siddhi. This is control over the laws of Gravity and other Esoteric laws with

which traversing this world unseen and without obstruction is possible.

145. According as the retained air is contracted or expanded, heated or cooled and subjected to other Esoteric processes, different movements of the Body occur: Those occurring at the beginning are mentioned here.

146. Shadhak—A neophyte or disciple.

147. Even at the point of Death.

148. This is the mystic syllable Om: Repetition of such a syllable regularly and systematically regulates the air inspired.

149. The Dissolution or Death of every created object.

150. Deeds of every sort should be destroyed whether good or bad.

151. The atmospheric world, this world and the subterranean world.

152. A ghatika is the measure of Time as expressed in 24 minutes.

153. This is Levitation.

154. That condition as is represented by a Ghata or Pot: *i. e.*, a blown up (internally) condition.

155. This can only be imagined as a central point on which both the macrocosm or the Human Body-microcosm moves.

156. It is a measure of Time.

157. Pratyahar—contraction or restraint of the senses.

158. Further Practice.
159. Three hours.
160. Danda is a measure of Time.
161. His real powers should never be exposed to the public : he must act as if he is mad.
162. The condition of Recognition.
163. The conjunction of the Positive and Negative Forces expressed in Electricity.
164. The cavity in the Spinal Column.
165. The three conditions of the Mind: the pure, the subtle and the gross.
166. Fresh incarnations are not necessary to burn and purge away the Karmic Effect of previous Lives. One alone suffices.
167. The elementals would then be under control.
168. A measure of Time.
169. From the elementals.
170. Force in the spiral form and not in straight line.
171. An Adept possessing peculiar Esoteric Powers.
172. Goddess Durga.
173. The beings next to us in Spirituality and Righteousness.
174. The God of Desires. Feebly represented in Exoteric Cupid.
175. Ananda—Pleasure Subtle and Esoteric.
176. The best person. The Absolute.

177. The self as constantly under the enjoyment of divine pleasure.

178. Representative of Phallus.

179. Sign of Phallus.

180. Mukti—Salvation.

181. Dark and apparently productive of no good effects.

182. To live for a long Time: never yielding to ordinary Waste and Decomposition.

183. This condition is such as gives the power to go everywhere without being seen and nothing to obstruct the passage of him who is in it. It literally means moving according to one's own Desires.

184. This is the door separating spirit from matter. On the one side is Pure Spirituality ending in this Foramen and passing through it as force Vital or Material, *i. e.*, Intellectuality is changed to Vitality.

185. These are Adepts of a very High Order: Indeed Kapila was the Founder of the Great System of Philosophy known as the Shankhya system of Philosophy.

186. 1 The mouth: 2 Nostrils: 2 Ears: 2 Eyes: 1 Anus: 1 Penile orifice: These are the nine doors of the Human Body.

187. The world life through which we are passing is known as Sansara.

188. Kama-Dhenu is the Cow divine in origin,

having the power of yeilding milk in any quantity whenever she be milked,

189. Koylash is the cold region of ice in the Himalayan Mountains where the God Mahadeb and many other minor Gods and saints dwell in peace and harmony.

190. Those who have control over, the Eight Siddhis are known as Siddhas.

191. It is the region from which Nectar issues. This is represented by the Çerebrum from which constantly flow the Electric and Vital currents which serve, as it were, as Nectar to the Organs and functions of the Human Body.

192. Elephant is generally defeated when attacked by a Lion. This allegory means this:— Death is vanquished and kept off for a long period by this knowledge.

193. Khan is the measure of Time.

194. The people next to us in the upward Scale celebrated for their bravery and feats of strength. They are more righteous than the people of this world.

194 A. This means that Eternity to him then is simple, *i. e.*, Time has no power over him; largest period of it appearing as consisting of only half a moment.

195. Mukti or Salvation.

196. Secret books of mystics explaining various Esoteric processes through which control over the Elementals are easily obtained.

197. A prahara is equal to 3 hours.
198. Pralaya—General Dissolution.
199. Grihastha—House-holder.
200. Good Fortune.
201. The Act should be during menses.
202. No Ejection should occur.
203. This cannot be explained since the whole subject is rigidly kept secret by those who are Adepts in it.
204. The blood should be made to flow in according to the respiratory movements.
205. The positive and Negative Electric Forces should be made to remain in Equilibrium inside the Body.
206. Aham=Ego : Sakti=Force. Bindu and Raja are the two conditions under which Electricity Exists in the Human Body.
207. Saktis—Forces hidden and latent in Nature.
208. Moohurtas—moments.
209. Goddess Durga wife of Siva.
- 209A. Vina or Bina—stringed instrument.
210. Wooden hollow drum.
211. Brāta—Fasts &c. for the cleansing of the Human Mind.
212. Antakaran is the Mind taken collectively.
213. This is the Criterion of Truth.
214. The sound when the Ear is closed is peculiar; now when during Yoga practice a sound

very like it is heard by the Neophyte success is then to be understood near at hand.

215. See Note 209A.

216. Final Emancipation.

217. Mahatmas—Adepts.

218. Praktan-Body—The Body that is gone away in the preceeding life.

219. Nadis—The vessels conducting Vital and Electric fluids.

220. The vessel in the middle, *i. e.*, the spinal column with its nervous appendages.

221. The Yogi realises the nature of Self and sees in the Microcosm of his individual Self the Macrocosm of the Absolute Self : the realisation of this satisfies every yearning of the Human Heart which becomes pleased with itself.

222. The cavity at the back of the mouth the Pharyngeal cavity.

223. The Nadi or vessel is so called (Koormia =Tortoise) because it can be constricted or expanded according to will-power. These Nadis are Esoteric in nature and can only be thoroughly understood by the Initiates and by none others.

224. Chittya—The mind in its entirety.

225. The eye of Siva or the Intellectual eye allegorically represented as placed in the middle of the forehead.

226. Best condition is Mukti or final Emancipation

227. To be in direct communication with

beings higher placed in the spiritual ladder than Humanity.

228. Makes him or gives him the control over such Forces as obey me and have made me the God of Gods that I am. That is, the neophyte becomes all powerful.

229. Mover in the Air = Khechara.

230. Pratika-shadow representing Self.

231. Here the effects of mental concentration are alluded to. The Linga-Sharira is the Etherial (in the absence of a better term) duplicate of this material body. It is made up, of course, of matter, but not that sort of matter which is visible to us physically: as such it should get its nourishment and the origin of this forms the second consideration here. The seven elements are:—Juice, 2. Blood, 3. Muscles, 4. Bones, 5. Fat, 6. The substance inside the bones and 7. The Chyme.

232. The circle of generation = Yonimundal.

233. Kunda-well.

234. See note 232.

235. Kama-Bija = Seed of Desire. Linga = Sexual male organ or sign.

236. Adhâr-Padma = The supporting Lotus. These Padmas or Lotuses are the Esoteric representations of the various centers of Energy.

237. Soyambhu = Self-creating.

238. In each lotus there are two governing principles, one male and the other female. The male is the Linga and the female is the Goddess.

239. It is a variety of Siddhi.
240. Cavity of Sushumna—The locality of the Force spirally represented.
241. See Note 238.
242. To him Death comes not. He never dies.
243. He is the male element or force representing light.
244. Past, Present, and Future.
245. Being higher in scale than Humanity. Devas are lesser Gods.
246. Female Adepts in Yoga science.
247. The various tenants of the Air be they visible or invisible.
248. These are the two varieties of Forces governing Air and Earth respectively.
249. Pandit—A learned person.
250. Yogiswar —The best of Yogis or Experts in the science and Art of Yoga.
251. The earth, that above it and that below it.
252. Being absorbed in his own self.
253. He who is such qualified loses the perception of Time.
254. A great Adept. Hansa is the swan, the emblem of purity. Parama means the best.
255. He becomes a Siva or Mahadeva. This is the best result of spiritual Evolution.
256. The right and left handed currents. The positive and negative forms of Force. Baranasi,

Kashi or the modern Benares is a sacred place, its sacredness is due to its having the two rivers Baruna and Ashi flowing on both of its sides.

257. Vishanath—The Lord of the Universe. There is the Mahadev of the name in Benares : the metaphor is hence continued.

258. Shastras—Religious books.

259. The foramen of Brahma. The passage through which both the Intellectual and Vital Forces move.

260. Sahasrar-Thousand-petaled.

261. Khan—Measure of Time, moment.

262. The final Union or Annihilation or Nirvana.

263. Nittya—Works the non-performance of which is sin. Naimittika-works performed for the manes. Kamyas-works performed with an object in view.

264. Laya—Annihilation or Nirvana.

265. The Esoteric meaning of this is only explained to the true Disciples.

266. Kalas—Phases.

267. 1. Killing a Brahman. 2. Killing a cow. 3. Speaking an untruth. 4. Murder. 5. Adultery and deprivation of the rights of Orphans and widows.

268. The cosmos is the egg of Brahm.

269. Great Iswara—Mahadeva.

270. Kailash is the mountainous region in the Himalayas where Mahadeva dwells.

271. Soonya—Vacuum.

272. This circle of energy is mentioned before

272A. A temple.

273. This should only form your subject of meditation.

274. Think that there is no difference between the Macrocosmic Atma.

275. Bandh—That which binds *i. e.*, Karma
Moksha—That which delivers from the bonds of
Karma *i. e.*, salvation.

276. These have been explained before.

277. The Vach or Logos.

278. Yakshas—The followers of Kuver the
god of wealth. Rakshashes the wild and less
spiritualised inhabitants of mountainous and other
retired districts. Nags—The serpents.

279. Siddhas—The fraternity is so called
because they, the members of it, know the laws
governing nature and can at will act upon them.
The Biddyadhars are the learned fraternity.
Apsaras are the females of the lower Heavens
who dance and play on musical instruments to
please the lesser Gods.

280. That is, he gets Nirvana.

End of Notes on Siva-Sanhita.







